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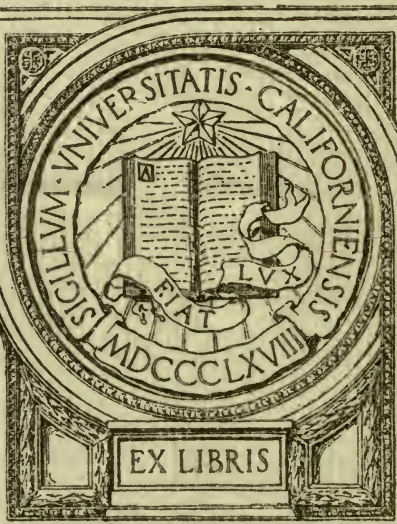

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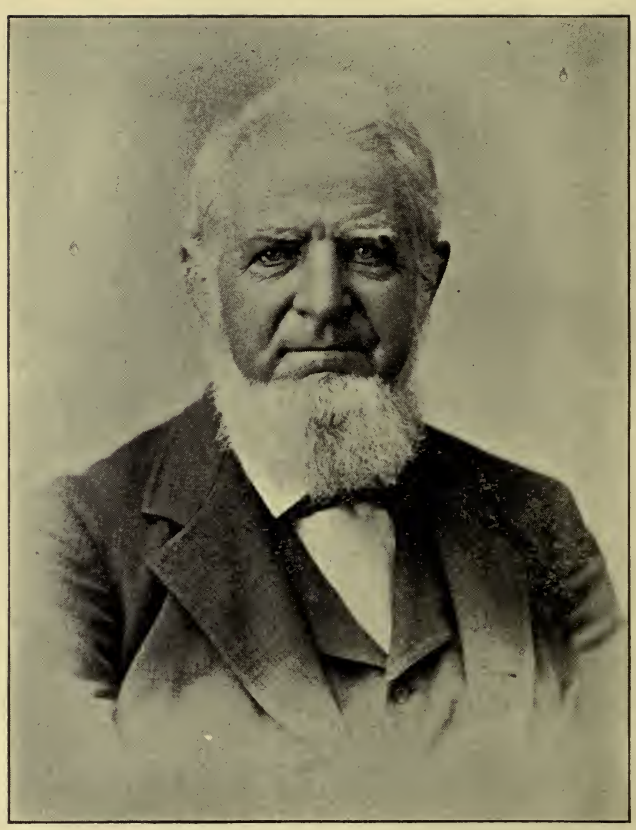

REV. SHERLOCK BRISTOL.

PARACLETOS,

OR

THE BAPTISM OF THE HOLY GHOST.

BY

REV. SHERLOCK BRISTOL,

AUTHOR OF

"The Pioneer Preacher."

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DEDICATION.

To a class of persons, found in all our Churches, who hunger and thirst after righteousness and who sigh after greater fruitfulness in the Lord's service, this volume is affectionately dedicated.

SHERLOCK BRISTOL.

Ventura, California, January 1, 1893.

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UNIV. OF CALIFORNIA

PREFACE.

It is said that "All works of fiction are founded upon facts." We believe this is true, especially of those which possess real merit. Their most valuable thoughts, cluster around experiences and observations of the writers—which produced profound impressions, and prompted the production of their books. Nor is this true of works of fiction alone; more than half the books in our libraries had a similar origin. Could we but know the Genesis, and follow step by step to the final Revelation, how much additional interest it would add to the reading and to the profit of the book! Possibly, the reader of the following pages will ask for the motive which has induced the writer in his advanced age to weary himself with the writing of a book on this topic, with its attendant expense, criticism and care. It may be as well here as elsewhere in the book to give the reasons.

1. A *promise made* to the Lord—many years ago —when in deep spiritual trouble, that if the Lord would deliver him, would take his feet from the mirey clay, set them on a rock, and establish his goings. If he would deliver him from the power of besetting sins and put the song of permanent victory

in his mouth, then *he would testify to others*, the power and grace of the Great Deliverer, and do his utmost to induce them to apply to him for similar relief.

2. The study of the Scriptures has convinced him, that there is a power of the Holy Spirit held in reserve for Christians, far beyond that usually bestowed in conversion, and indispensible to victory over sin and to their highest usefulness. And that for this "I will be inquired by the House of Israel to do it for them—saith the Lord."

3. Gratitude to God for the delightful experiences of the past fifty years, and the path growing brighter and brighter toward the perfect day, *prompts to this final offering* of a grateful heart. May the Glorious Giver accept it, small though it be, like a pair of turtle doves or two young pigeons.

4. Another reason for the writing of this book, is the desire to call back the Church of God, from its dependence upon its colleges, its seminaries, its eloquent ministers, its learned Doctors, its Sabbath Schools, Missionary Societies, and what not; *to dependence on the Holy Spirit, as the power to be sought first, midst, and last*, and without which all other agencies are but broken reeds! The writer believes there has been a fearful departure in these latter days from this primal and

most important fact of the Christian system. In the biographical sketches of the late Rev. Chas. Spurgeon —while the writers have dwelt upon his sterling common sense, his mother wit, his natural talent for public speaking, his eloquence, his marvelous voice, and his skill as an organizer and leader of men, &c., they have *scarcely alluded to the power of the Holy Ghost,* which rested on him, as on Peter, when he preached in the Pentecostal revival! Alas! Alas! that the power which wrought all his works in him, as he himself was so prompt to confess, should have been left out, ignored, forgotten! Did he not, if told of this in Heaven, ask to be allowed to rush back to earth, and protest in the name of the Lord, against a praise so sacrilegious and so misplaced? In Peter and Paul's day, they would have said· "He being full of the Holy Ghost so spake, that great numbers both of men and of women turned to the Lord." "For he was a good man and *full of the Holy Ghost* and much people were added unto the Lord."

5. A final cause for the presentation to the Christian public of this great matter, has been the belief of the writer that he was prompted thereto by the Holy Spirit. The vast importance of the subject matter will be conceded by all. But who is sufficient to

set it forth? In the writing of the following pages, the writer has often been oppressed with a sense of his incompetency. And not once or twice only, has paused in the work, and looking to the right hand and the left, has cried out O! for some other, more competent to set forth this great matter before the Churches! But a gentle voice as often whispered encouragingly in his ears, the words once spoken to Moses, "Who made man's mouth? Or who maketh the dumb or deaf? Or the seeing and the blind? Have not I the Lord? Now therefore go and I will be with thy mouth and teach thee what thou shalt say!"

Christian reader! A great future lies before you! An angel cannot measure it, or see its end! How can you lay its strong foundations, or place its corner stones, except you call on the Holy Ghost for help and receive him in fullest measure? Much he has done for you! Who can tell how much? Much he is doing still and is yet to do to carry out in your case, his plans of love! And David said, "What shall I render unto the Lord for all his benefits towards me?" Can you do less than say with him, "I will take the Cup of Salvation and call on the name of the Lord?"

INTRODUCTION.

It is a well recognized Christian doctrine and one accepted by all evangelical Churches, that the conversion of sinners is brought about mainly, through the persuasive influence of the Holy Spirit. Earnest workers in the Gospel field, confronted everywhere with evidences of the deep depravity of our race, and conscious of its power within, would give up all effort in despair, did they not confidently anticipate help from on high. And while every human persuasive is brought out and vigorously applied, the chief reliance is on the aid expected from the Holy Spirit. Jesus said "When he the Spirit of truth is come, *he shall convince* the world of sin, of righteousness and of Judgment." And an Apostle said, "No man can say that Jesus is the Christ but by the Holy Ghost." The Hebrew prophets foresaw the nations of the earth turning to God, only after "The Spirit was poured out from on high." So established is this doctrine in our Churches, that were one of its ablest preachers to declare his belief in his personal power to convert a soul without the help referred to, they would be shocked at his presumption and turn from him as a man grossly con-

ceited, and ignorant of the hold sin has upon the human heart! Hence it is, that in all revivals of religion where sinners in numbers turn to the Lord, the Churches are much on their knees, looking upward and praying for the descent of the Holy Spirit. If it be asked, whence this arrangement in the Divine plan of *a special and personal work of the Spirit* in man's conversion? one answer may be; that the conversion of a sinner, *is a work special and extraordinary!* It stands by itself! No other in our world is like it or ever will be! It means a restored fellowship, joyous, satisfying and eternal, between God and his alienated and wandering child! To the convert it means heart cleansing, and holiness perfected, unending felicity and a growth and wealth of being, inexpressible and illimitable! Unto other finite beings, the companions of that future life, it means a contribution to their blessed estate, ever increasing in volume and value! In a matter so important, God must feel an interest larger than that of all finite beings, and fit it is that he should have *a special hand in bringing about that wondrous change!* How could such a being as God is, stand aside and treat it as a matter of merely ordinary import? The Parable of the Prodigal Son suggests what it is fit a loving

father should do in such a case. Other reasons suggest themselves, but it is not germain to the purpose of this book to state them here.

But the measure of Divine influence employed *in the conversion* of sinners and indispensible thereto, is not that to which the writer desires to call the reader's attention. It is rather to *a much larger measure* and one usually bestowed *subsequent* to conversion and supplementary to it. A measure specially promised to God's people under Messiah's reign as *the great power* by which the nations are to be converted, Satan's kingdom overthrown, and the millennium brought in!

Such a gift, the writer has no doubt, has been provided for God's people, has been set before them in the Bible, and is now lovingly and earnestly urged upon their acceptance; nevertheless, like many other heavenly gifts, actually bestowed, only, when earnestly sought—sought in faith, in full hearted consecration and importunate prayer. Conditions not arbitrary, but indispensible to a proper appreciation of the gift and its retention. "This kind cometh not, but by prayer."

The ten day's prayer meeting, held by the Apostles in that upper room in Jerusalem, while they waited for the promised baptism of the spirit, *fairly represents* to

the writer's mind, *the conditions* on which, during the centuries following, the great gift was to be ordinarily bestowed. And it is his settled belief, that if the example there set by the Apostles had been followed in its spirit by their successors, long since this world would have been converted to God. And even now, were our Churches to seek this blessing as the Apostles sought it—were they occasionally to set apart special and adequate periods for prayer, confession, and seeking the gift of the Holy Spirit, he believes revivals would fill the land and the world! The power to work miracles, and to speak with tongues, may have been eliminated from among the gifts originally bestowed. We believe it has been. But *the great essentials* are still there in undiminished measure, and offered on terms equally liberal and compliable. The chief and essential elements in this gift are believed to be two. 1st. personal sanctification, and 2nd, power to impress others with the truth. A power in both cases super-human—the power of the spirit—taking up his residence in the human body and making it his temple, and allying himself with the soul and aiding it in all its warfare and its work. Is there such a power in reserve for God's people? That it has been largely ignored by

our Churches for ages and therefore unemployed and unsought, is no proof that it does not exist. What discoveries the last half of the nineteenth century has made of great powers latent till now, and for six thousand years waiting to be discovered and applied to human use! All our Churches admit a power of the Holy Spirit, such as is employed *in the conversion of sinners*, omnipresent in the Churches, but largely latent and undeveloped, because not sought and coöperated with as the Gospel requires. Even so is the Great Helper, present among the Churches, clothed with powers like those bestowed at Pentecost, and as ready to impart them now as he was then. This world is fast filling up with people! It approaches its end in its present form. Great promises and prophecies remain to be fulfilled! The nations are to be converted! But they will not be at the present slow rate of progress. That which will bring it about will be *a world-wide Pentecostal revival.* A revival sought by Christians all over the world much after the Pentecostal pattern, and received, first in sanctifying power upon themselves, and then in an out-going power upon the nations. And when that shall be, then we shall begin to hear the towers fall,

and the nations saying one to another, "Come and let us go up to the house of the Lord and he will teach us His ways and we will walk in His paths." In the full confidence that this great blessing is in store for God's people—awaiting the asking and the seeking; and longing to see our "Zion awake and shake herself from the dust, and put on her beautiful garments" the writer, now in his 78th year, and expecting to depart on the morrow takes his pen to write unto the Churches, and especially to his younger brethren in the Ministry, his convictions on this subject. May a hand unseen guide his pen and preserve from error that which may be written. No less inspire the reader with longing desires to "Know what is the hope of his calling and what is the riches of the glory of Christ's inheritance in the Saints, and what is the excelling greatness of his power to us-ward who believe, acording to the working of his mighty power!"

Lo! I am with you alway, even unto the end of the world.
Matt. 28: 20.

"Always with us, Always with us,
Words of cheer and words of love;
Thus the risen Saviour whispers,
From his dwelling place above.

With us when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future,
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway—dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear.

With us in the lonely valley,
When we cross the Chilling Stream,
Lighting up the Steps to Glory,
With Salvation's radiant beam."

CHAPTER I.

"Paracletos," defined as the Holy-Helper and more than "The Comforter," as the word translated in the English Bible.

Jesus said in John 16:13, "When he the Spirit of Truth is come, He shall guide you into *all truth.*" And the fair inference from this passage is, that the Holy Spirit in his alliance with the human soul, becomes its aid in the *acquisition of every species of useful knowledge.*" "He will *lead you into all truth.*" Why not? Is He not interested in the *entirety* of our welfare? Is there anything which affects our growth, our usefulness, or our happiness, beneath His notice? Has He not numbered the hairs on our head? And has He not gone below us to feed the sparrows, and deck the flowers of the field? We are expressly told that He inspired Bezaleel and his fellow-workmen, with skill in constructing and decorating the Tabernacle in the Wilderness, and also, that He called and qualified the Judges of Israel—who from time to time were raised up to guide the Lord's people and deliver them from their enemies. And did He did not go forth with their armies and help them overcome their foes? Nor can

we doubt that when David invented his stringed instruments for the Sanctuary Service, the Holy Spirit as truly aided him then, as when he wrote the Psalms they were intended to accompany. Nor have we of this nineteenth century, reason to doubt the influence of the Holy Spirit, in the wonderful and almost miraculous inventions and discoveries which have been made since its commencement, and especially during its latter half. It is as if an unseen hand had touched the springs of human thought and inspired them with an activity unknown before. And that these wonderful inventions are designed for a purpose, *over yonder*, better and grander than ever entered the inventor's thought! Solomon represents the Holy Spirit (so we think) as saying "I wisdom dwell with prudence and find out the knowledge of witty inventions, rejoicing in the habitable parts of the earth; and my delights are with the sons of men." And is not this variety in the Holy Spirit's work in instructing the human soul, that which is represented in Rev. 12: 6, as "*the seven spirits* of God sent forth into all the earth?"

We are not therefore quite satisfied with the rendering the translators gave in our English Bible to the Greek word "Paracletos." They translate it "the Com-

forter." But it literally means, one "called upon," "kala," to call, and "para," for or upon. Perhaps we should say "The Called Upon." One who has come into our world to help needy humanity, and stands ready, at every human door, to help those who want his assistance and ask for it. If, for example, we are in sorrow, and ask for sustaining grace, and He comes and wipes away the tears; then He is *our Comforter.* If in perplexity, and know not what to do or whither go, and He takes our hand and leads us out, then He is *our Guide.* If we are sorely tempted and feel our feet sliding and call for help, and He comes to the rescue and delivers us from our strong enemy, then He is *our Deliverer, the Captain of Salvation.* If as a student, I need stimulus and illumination, to acquire the mental discipline and knowledge I am in pursuit of, and He comes to my aid, then He is my *Teacher.* If I feel my soul is polluted and unfitted for His Holy residence, and I call on him to come and cast out the unclean thoughts and desires, which like unclean spirits cling so fondly there, and he comes and drives them away, then He is my *Sanctifier.*

If the book of God is largely sealed to me, and fails to give comfort as it should, and He comes and

breaks the seals, and makes it luminous, then He is the *Interpreter*. In short, the Holy Spirit fills so many offices, beside that of Comforter, that we prefer the more general term of *Patron or Helper*, as more fitly expressing the work He does for men. And yet a more literal-rendering still of Paracletos, is, as suggested above, that of *The-Called-Upon*. A distinguished Greek scholar, a learned Professor in a Theological Seminary, when asked to translate Paracletos in a single word, replied, "I cannot. It would take a dozen strong English words to give the full meaning, so extensive are the aids properly covered by it!"

It is as if in some city, there were some one, so given to help all who are in any distress, or need of help of any kind, and so able to help, and so successful in helping, and so absorbed in the work of helping, that it seems to constitute the only business of his life. Great multitudes go to him asking for relief and not one that is worthy is sent empty away! Crowds throng the streets which lead to his house by day, and many are the applicants who call upon him after the sun has set—and some during the small hours of the coming day; Yet unwearied, he is ever ready to hear the plea, and rise and give the worthy applicant as much as he

shall need. At length he comes to be known as "*The-Called-Upon!*" Such is the Bible designation, of that great being, whose work in this world, and especially among Christians, it will be the object of the following chapters to describe. "*The-Called-Upon!*" How suggestive, reader, of what you have done a thousand times! Of what millions more have done and are doing still! Indeed, is there a being on the earth or has there ever been, whose mind has opened wide enough to take in the idea of God, but has felt his brooding sympathy at times, has been taught the better way, and has been helped by a hand unseen? "Thou art the confidence of All the ends of the earth and of them that are afar off upon the sea." So says the Psalmist. And such we believe will be the confession of all our race, when before the throne in the coming judgment, the nations kneel and confess before God the facts and experiences of life.

"We need thee every hour,
Stay thou near by;
Temptations lose their power,
When thou art nigh!"

CHAPTER II.

The Work of the Spirit under the Mosaic Dispensation.

In the brief synopsis of events before the flood, we read these mournful words: "And it repented the Lord that he had made man on the earth and it grieved him at his heart. And the Lord said, *My Spirit shall not always strive with man!* And this expression "*Strive with man,*" implies an earnest and persistent struggle on the Spirit's part to hold men back from sin and the threatened doom. A like record is made of his efforts to save the Israelites on their way to Canaan, when it is said, "They rebelled and vexed his Holy Spirit." Another still and not less strong—in the expression, "How can I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together!" This on the one hand. On the other we read of his successful work in a multitude of instances. There were Enoch and Elijah, so sanctified by his power and so ripened for heaven, that they were not suffered to see death, but were translated! Others like Moses, David and Melchisadek, become types of the coming

Messiah! All their great teachers, we are told, spoke as they were moved by the Holy Ghost. Indeed, the list of the Spirit's triumphs in converting and sanctifying men, while yet the nations were groping and feeling their way amid the shadows of the old dispensation, and awaiting the rise of the Sun of Righteousness, is too large to be transcribed here.

CHAPTER III.

The Work of the Holy Spirit under Messiah's reign, and in what respects it differed from that under Moses.

1. In the measure of Divine influence imparted to individuals. The great atonement, by the blood of the Messiah, opened the door for a wider and richer display of God's mercy and generosity towards sinners. God's government is vast! Countless are the hosts which are interested in it! It is evident from the Scriptures, that beings, other than those of the earth, looked with wondering eyes on God's treatment of a world of sinners! When *the angels* sinned, at once the law was executed, and they were cast out of heaven!

But *when man* had sinned, punishment was largely withheld! The judgment was delayed, and pity and mercy and love combined to bring him to repentance! What did it mean? Was it possible that the Great Father and Governor was so moved by sympathy for his children, born in a world where devils roamed and tempted them, that he would fail to stand by the law which had hitherto been held so sacred. And when the mercy seat was planted in the tabernacle, and offerings made thereon, angels are represented as looking down upon it and studying into its meaning! Paul interprets the cherubim above the mercy seat as meaning, "which things the angels desire to look into." But when the Lamb of God condescended to human incarnation!—to humiliation so low! and at last poured out his blood on the Altar of Sacrifice! then were the seals of the great mystery broken! and the Cherubim above the mercy seat flew back to heaven crying, Amen! Amen! God is just and God is gracious! And his fidelity to his government can be questioned nevermore! No, not if millions of repentant prodigals are forgiven and restored! And now open wider than ever the windows of heaven and let richer showers than ever fall upon men! If we are asked to

show that larger measures of the Spirit are imparted to persons since Jesus came than ever before, we refer to Peter preaching after he had received the holy baptism in which 3,000 were converted in one day, and that in a city notorious for its prejudice against Christ and His disciples! In vain is previous history searched for a parallel with the power which attended that day's preaching.

So too, the Apostle Paul stands head and shoulders above the seers and prophets of the Old Testament in the marvelous power which attended his footsteps, while "from Jerusalem round about to Illyricum, he fully preached the Gospel of Christ!" So of many others, the companions or successors of these men. Baptised with the Holy Ghost they went every where preaching the word, planting Churches, and leading sinners to Christ in numbers so great that kings on their thrones saw the signs of the Son of Man coming in his kingdom with power and great glory! No section of earth's previous history, shows anything like a similar endowment of Spiritual power! Coming down to more modern times, we behold Wesley and Whitfield, men as entirely dissimilar in mental traits, as two men well could be. Yet both filled with the

Holy Ghost, and each leading unto the Lord, in his own way, men and women in numbers far beyond those so led by any of the Old Testament Prophets, or even Peter and Paul in the new! Later still, and even in our own times, men like Spurgeon in Europe, and Moody and Mills in America, astonish the world, by the power which attends them in preaching the Gospel. Did not Jesus say, John 14:12, "He that believeth on me, the works that I do shall he do also, and *greater works than these shall he do,* because I go unto my Father!" But there is another difference in the operations of the Spirit, under the new dispensation which distinguishes it from the old.

2d. In the *enlarged area of his work.* Under the first Dispensation, while he was everywhere doing his work among the sons of men, leaving not a single soul destitute of his influence, his first and especial work was among the lost sheep of the House of Israel, raising up prophets among them, imparting to them a special revelation, walling them in also and separating them trom the nations by special institutions and promises. But the seers of the Old Testament clearly foresaw, this was not always so to be, They beheld in Messiah's day, the partition wall broken down, and

thus they prophesied, "It shall come to pass in the last days, saith the Lord, that I will pour out my Spirit *upon all flesh!*" "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and *all nations shall flow unto it, and many people* shall go and say, Come ye and let us go up to the Mountain of the Lord to the house of the God of Jacob, and he will teach us his ways and we will walk in his paths. And he shall judge among the nations and rebuke many peoples and they shall beat their swords into plow shares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more! Passgaes like these abound in the Old Testament, and they teach, what facts abundantly show, that on Messiah's day, the work and success of the Holy Spirit, would be *greater outside* the Jewish people, than within their borders!

3. *Unusual classes of people receive the baptism* of the Holy Spirit under the new dispensation. In the old, his special gifts were largely confined to the priesthood, the seers, and the first-born in the family. Now, *all* were invited to share in it, the sons and daughters,

the young men and old men, the servants and handmaidens; not one is excluded! what ever their employments, or social condition, the greatest of heaven's gifts is laid at their door! The language conveying the gift is this, "I will pour out my Spirit upon *all flesh*, and your sons and your daughters shall prophesy, your young men shall see visions, and your old men dream dreams, and on the servants and on the handmaidens, will I pour out my Spirit, and they shall prophesy." That is, they shall like the ancient prophets preach the will of God, with the manifest sanction of his power! This precious truth, *that every Christian* in Messiah's day could receive the baptism of the Holy Spirit, received clear illustration and confirmation in the Pentecostal object lesson. In that wonderful outpouring of the Spirit, the cloven tongue as of fire sat *upoh each of them, and they were all filled* with the Holy Ghost and glorified God, as the Spirit gave them utterance!

CHAPTER IV.

The Pentecostal Baptism, a great object lesson.

This remarkable outpouring of the Spirit stands out in the Bible, with a prominence, which draws all eyes unto it! Nothing equals it in the book of revelation. It is a great and startling *object lesson,* which Christians of all subsequent ages should study, and in it learn by what great force, personal sanctification is to be secured, and the world converted to God. What does this object lesson teach?

1st. It clearly teaches that the baptism of the Holy Spirit is a great spiritual endowment *bestowed upon Christians, subsequent to their conversion.* In the case of many of these who first received it, it came years after their first induction into the family of God. Perhaps this is not always so, but we believe it is, usually. We say "usually" because we have occasionally seen converts and heard of others who received the Great Gift simultaneously with conversion. But such cases are rare. As a rule, converts after their conversion have a hard task in the effort to control their thoughts, passions, their speech and spirit. There is so much carnality left, so much of the world and the devil with-

in, and around, while the spiritual man is feeble and the measure of the Spirit is small, that they often stumble and fall! And for a time they have a seventh chapter of Romans' experience. At length, like Israel in trouble, they cry unto the Lord for help and are delivered. They reeive a double portion of the Holy Spirit and move into the 8th chapter and rejoice with joy unspeakable and full of glory! There is so much of God in them now, that the devil flies, the flesh is subdued and the world is overcome! I say this is the usual experience. It was so in the apostles day. It is so now. We pass from experience to Bible proofs that this view is correct. The Apostles who received this gift on the day of Pentecost were Christians and had made considerable attainments in the Divine life. This is clear from the language which Christ uses concerning them, in that memorable prayer offered before his apprehension.

"I have given them thy word and the world hath hated them because *they are not of the world* even as I am not of the world. While I was with them I kept them in thy name and none of them is lost but the son of perdition." "Now *ye are clean* but not all." Such language proves clearly that they were converted people. Yet these were the very persons, to whom "the

Spirit of Truth, the Comforter" was promised, over and over again in that memorable after-supper-talk, as a friend who *was yet to come in fullness* to their aid and abide with them forever. So, too, after his resurrection, and just before his ascension, "Being assembled with them he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he ye have received of me. For John truly baptized with water, but *ye shall be baptized with the Holy Ghost* not many days hence." And these were the men who conducted that prayer-meeting of ten day's continuance and held the brethren fast to the promise, till they were all with one accord in one place, and upon whom on the tenth day the Baptism came, and they were all filled with the Holy Ghost! Thenceforth they were a very different class of men from what they were before! So far as the record goes, the inference is strong that the entire 120 in that upper room, who prayed for that baptism so long, were without exception, Christians, not less devout, than the average Christian in our modern churches. Probably far more so, for it cost something to be a Christian in those days of persecution and crucifixion! *And if such men needed the Holy Baptism*, shall the modern

Church member be content with conversion and say "that is enough for me! I have been forgiven—have a hope and have no need of any higher or greater blessing!" Passing along a little further in the story of the Apostles we read of Phillip going down to Samaria and preaching the Gospel and that "many believed and were baptised both men and women! And when the Apostles at Jerusalem heard that Samaria had received the word of God they sent to them Peter and John, who when they were come prayed for them that they might receive the Holy Ghost, and they laid their hands on them, and they received the Holy Ghost." What stronger proof do we need that the influence and measure of the Spirit which brings about conversion, is *not all that we need and all that is provided?* What greater proof that the Baptism of the Holy Spirit, is *a Christian endowment*, and far above that received at conversion. 2. This great object lesson teaches that we must ourselves *personally seek the gift*, if we would have it. It came not to the Apostles unsought. Witness the ten days' prayer meeting. 3. That *all classes* can have it, that all need it whatever their lot, be they servants or handmaidens, old or young. 4. In that object lesson we see how God's people can

from weakness rise to power. The Holy Ghost must come upon them, and then he that is feeble among them shall be as David and the house of David as the Angel of God. 5. In it we see how Christians are to be sanctified. That is lifted to a life of steadfast walk with God and victory over the powers of sin. By the reception within of this large measure of the Holy Spirit. Thus were sanctified Peter and his brethren. 6. In it too we see how the nations are to be converted unto the Lord. 7. We see also that if the Church would see sinners converted, it must first of all be baptized by the Holy Ghost. So much at least, this object lesson teaches. We shall enlarge on these topics in subsequent chapters. We leave them for the present.

CHAPTER V.

The Pentecostal Endowment Permanent in its Essentials.

Was the Pentecostal endowment of the Spirit designed solely for the Apostolic age, or intended in its substantial elements for the Christian Church down through the entire Messianic? Was the promise of the gift made to us as well as to the Apostles and their brethren? Is the gift within our reach as truly as within theirs? Questions of immense practical importance! They concern us personally. They concern the Church of God, and they deeply concern a world lying in wickedness. If the gift is for us, how sinful to live without it! If it is only in *part for us,* we need to know what our portion is, and to rise up and take quick possession! It is the settled belief of the writer that when the Holy Spirit came to take the place of the departed Jesus, he came *to abide* with the Church down through the ages, its Sanctifier, its Inspirer and Helper in converting the world to Christ. Indeed, what less can we make of Christ's words, "I will pray the Father and he shall give you another Comforter—that he may *abide with you forever!*" And when that Comforter came, he came not empty handed, but with

gifts rich and manifold. Thus Paul enumerates them, in 1 Cor. 12 Chap. "To one is given the word of wisdom, to another knowledge, to another faith, to another gifts of healing, to another miracles, to another prophecy, to another discerning of spirits, to another divers tongues, to another interpretation of tongues by the same Spirit." In another place, Gal. 5:23, he tells us "The fruit of the Spirit is love, joy, peace, long suffering, gentfeness, goodness, faith, meekness, temperance." The sum of all this long enumeration of the gifts the Spirit bestows, is that the gifts he imparts are as varied as the wants of believers were at that time, or would be down to the end of time. And if that is so, it follows that some of them would be specially *adapled to their times*, and incidental to the introduction of the New Testament, its verification as the word of God, but not needed after that work was done, and therefore subsequently to be withheld. Such we believe was the power to work miracles, to write inspired books, to speak with tongues, and in some cases to forecast the future. We do not see how the Apostles could have transmitted to us the Gospels and the Epistles as writings divinely inspired, unless the Holy Ghost had confirmed them by miracles. But

when the word was verified as Divine, and the world had received evidence sufficient to convince honest and earnest men that the New Testament is God's Book, then it was eminently fit that this feature of the Baptism should be withdrawn, or eliminated from the gifts bestowed. For the laws of nature as we call them, are all the laws of God, they are all very dear to Him, since they were enacted in infinite wisdom and love, and necessary for the highest welfare of His children. If, therefore, He sets any of them aside, it must be temporarily, and at spaces few and far between. And even then only as few laws as possible, must feel the interference. *The vast importance of the verification of the New Testament,* alone warranted and demanded the bestowment upon its writers of miraculous powers. But when that end was answered, reason says they should be withdrawn, and history shows they were. But surely the withdrawal of them did not involve those other all-important gifts which were needed still and will be down to the end of time. We shall all admit that *the great value* of the latter day outpouring of the Spirit—the Pentecostal Baptism, *lay in its power to convert sinners and sanctify Christians.* This done universally, or even generally, the millennium will have come, and the earth

will be but a vestibule of heaven! But miracles have very little direct influence in bringing about either sanctification or conversion. Much less than the masses of people think. Let us look at a few examples. *The raising of Lazarus* from the dead did not convert the Jewish Sanhedrim, though its members well knew of its occurrence, they resisted its influence and sought to kill Lazarus to put his testimony out of the way! *Judas* had been an eye witness to Christ's miracles from the first, yet they did not change his wicked heart, but he continued a hypocrite and a thief, and finally, betrayed his Lord for 30 pieces of silver! The officers and soldiers, who were sent to apprehend Jesus, so felt the stroke of his power when he advanced to meet them and said "I am he," that "they went backward and fell on the ground!" Yet they rose and rallied against him! And when a few moments after, they saw Jesus heal with a touch the right ear of Malchus, which Peter had cut off, still, unchanged in heart, they proceeded to bind Jesus and lead him away to Annas and Caiaphas for condemnation and crucifixion! And when the whole multitude uttered the hoarse cry "crucify! crucify him!" Doubtless their voices were lifted up with the rest and probably that of Malchus too.

Need we go back to Sinai and see the people worshiping a golden calf, crying "theee be thy Gods, O ! Israel which led thee out of Egypt," while yet the towering mountain before them trembled at the presence of Him, who had but a few days before, uttered with a voice two millions could hear, the ten commandments? Need we recur to this as a proof that in all ages miracles have had no direct power to convert and sanctify men, and often very little that is indirect? What a startling example in this line were the people of Israel in all their journey from Egypt to the promised land! Did they not stand for half a year in Goshen and behold the ten dire plagues fall upon Egypt? Did they not hear the midnight wail which went up from every Egyptain house, when the startled family arose and found their first born dying or dead? Did they not see the waters divide and allow them to pass over into the Arabian peninsula dry shod, while Pharaoh's host was overwhelmed and drowned? And when their little store of food was spent, were they not for years fed with the manna which fell from heaven? But did all these and many other miracles, convert or sanctify the multitude? Far, far from it! They continued impenitent; they rebelled and vexed his Holy Spirit so

that "He sware in his wrath that they should not enter into His rest!" We may add that the baptism of the Holy Ghost, did not always imply a power to work miracles. John was full of the Spirit. But John wrought no miracles, nor is it probable that one in a hundred of the Christians who received the great gift had the power to work a miracle. Paul asks, with an implied negative, "Have all the gift of healing? Do all work miracles!" And in a discussion of the comparative value of the gifts imparted by the Spirit, he exalts charity, or a heart full of love to God and Man, *as far above all the rest.* We have dwelt thus long on this feature—the miraculous of the Pentecostal baptism, because many have such exaggerated views of it that when it had answered its purpose of confirming the word and was withdrawn from the Church they think there was little left worth seeking, and fall back upon such Spiritual endowments, as the Apostles had before Pentecost, as about all Christians can now rationally expect. Indeed a distinguished Theological Professor in a letter to me on the subject argued that Theological students should not consider this baptism an indispensible prerequisite to their going forth from the Seminary to preach the Gospel. But that rather—

with the ordinary preparation—should go forth under the General Order, "Go ye into all the world and preach the Gospel," and expect to receive occasional baptisms while about their work. I give the sentiment of his letter. But this was not the Master's view of it. The Apostles had spent three years under his personal instructions. They were endowed with power to confirm their words by miracles. They had just spent forty days with him, listening to his words while he spoke to them "of the things pertaining to the Kingdom of God." But in spite of all that preparation, in his view, they lacked a most important preparation. It was richer endowment of the Holy Spirit! Accordingly he bade them seek and obtain it before entering on the sacred work. Hear his words, "Tarry in Jerusalem till, &c." *Wait* for the promise."—Commanded that they *should not depart* from Jerusalem till "ye have received the promise." The repeated injunctions, thoroughly emphasize the importance of the Great Gift. The *ten days of prayer* for it which followed bespeak its importance also! Then followed the Gift itself, with its astounding results! its effects on the 120 who received it! on the thousands converted! on the people of Jerusalem and the devout men who were gathered

there from every nation under heaven! Results well worth those ten days of waiting and of prayer! Had our Lord sent forth his disciples, as the Professor whose sentiments we have quoted would send out his students, he would have sent them to disaster, defeat, and discouragement. Their past showed it. They were timid and weak and they needed a great reinforcement from on high before they could make an attack on the entrenchments of the enemy. We see it in our Church work. The Church must be prepared for a revival before it can expect one. It must take the stumbling blocks out of the road. It must be baptized with the Holy Ghost or it is not fit to cooperate with God in winning souls! "Sow not among thorns!" has been the standing theme of such men as Finney, and Avery, and Moody, and Mills, and a thousand other evangelists. Why then should not the candidates for the Ministry desire and seek a like preparation—a baptism of the Spirit, before they enter on the same great work?

But *the example of our Lord*, in this line seems more striking still! He, our Great Exemplar, did not enter on his work of preaching the Kingdom of God, *till he had received* in an open and manifest form, the bap-

tism of the Holy Spirit! "John bore record and said, I saw the Spirit descending from heaven as a dove and it abode upon him." And in his first recorded sermon, He said "*The Spirit of the Lord is upon me, because he hath annointed me to preach.*" And if a being exalted like Him, with wisdom and miraculous power, and of life absolutely perfect did not think himself qualified to preach the glad tidings, till first, specially endowed by the Holy Ghost—if his inspired Apostles also must have the same great gift, what presumption in us to enter the work as if qualified without it! Is it not going in the face of the most impressive example, in all the Book of God? And why, let me ask, was that great example recorded and set before us? Leaving these considerations we proceed to lay before the reader, other and more direct arguments which we think fully prove that the outpouring of the Spirit in Pentecostal richness, was *designed for our age* not less than for the Apostolic.

1st. Because *we need it and must have it for personal sanctification.* By sanctification I mean establishment and confirmation in the ways of God. A Seventh Chapter of Roman's experience, so largely prevalent in our Churches, cries piteously towards heaven for an

endowment of Spiritual power far beyond that received in conversion! That was precious; a gift beyond all price! It convicted of sin, it led to Christ, it secured forgiveness. To use a figure of speech, it delivered us from Pharaoh! It led us across the Red Sea, and put a new song in our mouth as we stood on the other shore! But is this all our God has for us? Are we to stay here in this comparatively barren land all our days? No! No! there is a land of Canaan over yonder richer far than this, and itself a type of a still better land beyond. We need not stay here coursing back and forth in the wilderness of Sinai, struggling with foes and oft times with doubtful success. True, there is distance and obstacles between us and our inheritance. But Joshua's and Caleb's have been over there, and have brought to our sight the fruits of the land. More over we have a leader who will conduct us there, with pillar of clouds by day and of fire by night! Rise let us go and take quick possession!

No careful reader of the New Testament has failed to see that the Pentecostal Baptism, effected a great moral and Spiritual change in the Apostles and their companions. They were no more vacillating, cowardly, unbelieving and weak. On the other hand they were

strong in the Lord and in the power of his might. Hear them say "He that is born of God *overcomes the world!*" "Greater is he that is in you than he that is in the world," and "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing which exalts itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ! "Now thanks be unto God who always causeth us to triumph in Christ." 2 Cor. 2:14. Indeed, sanctification, victory over sin, holiness, is all through the Bible ascribed to the Holy Spirit. Not that we are inactive in the matter, but *the Great Agency* is his. If therefore we would be holy, we must have the Holy Spirit come and dwell in us. We must have the Pentecostal baptism. That which sanctified the Apostles can sanctify us, and nothing short of it will answer our turn.

2d. We need the additional endowment *to win others to the Lord.* Before the Apostles received it, they had little power as preachers and conveyancers of truth to men. They were weak, they were human, what could they do in a contest with the depravity of the human heart and all the powers of darkness?

Christ knew their incapacity but told them they *should receive* power not many days hence; and bade them tarry in Jerusalem till *that power* was given in the baptism of the Holy Ghost. So it is with Christians in modern days, who have to contend with the same great obstacles; they need and must have the same Great Helper working with them and speaking through them with Pentecostal power. Since then we need so greatly this baptism, both for the work within and that without, is not the presumption rational, that he who has done so much else for us, will do this also? Paul said, "My God shall supply all you need," and if this is not our great necessity, who can tell us what that necessity is?

3d. The promises of this great gift *look beyond Apostolic days.* Peter said, referring to it and it alone, "The promise is unto you and *to your children.*" This means, even tying the words down to absolute literalness, the extension of the blessing to the next generation. But properly interpreted, and according to Bible usage, it means *to your descendants.* But he adds *"to all that are afar off,"* the fair construction is, afar off *in time,* as well as in space. But lest we should limit it to that age, as so many are disposed to do, he adds,

"*Even to as many as the Lord our God shall call.*" This settles the matter. It shows that the offer of the Pentecostal baptism is made to *all who hear the Gospel call,* in any age, in any land, be they Jews or Gentiles, bond or free, young or old, in Asia or Europe, or the Isles of the Ocean. No matter when or where they shall hear the Gospel's call, *with it also shall go the offer of the baptism of the Holy Ghost!* If then, serious minded reader, the Lord our God has sent his call to you, to repent, believe and be forgiven, let me ask you to read and reflect on Peter's assurance, that *a further gift* is in store for you also such as he and his brethren had just received, *the Baptism of the Holy Ghost!*

And yet again hear the Master say, "I will pray the Father and he shall give you another Comforter, *and he shall abide with you forever,* even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye knew him, for he *dwelleth with you,* and shall be in you!" This passage also I take to mean that the Comforter whom the father was to send in baptismal power, did not come on a visit, brief and confined to Apostolic days, but to remain through the ages till this world is brought back to God. His was to be a permanent residence! He was "*to abide with us forever!*"

4. *The Conversion of the Nations,* foretold by the prophets as taking place down the ages, far beyond Calvary, and hard by the millenium, clearly shows a power of the Holy Ghost, displayed on a scale far beyond that exhibited at Pentecost! Thus speaks Isaiah in the 60th Chapter of his prophecy. "The Gentiles shall come to thy light, and kings to the brightness of thy rising! Lift up thine eyes round about and see! All they gather themselves together! they come to thee! Thy sons shall come from far and thy daughters shall be nursed at thy side! The abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come to thee! Thy gates shall be open continually! they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be bought!" In the 2nd Chapter the same Prophet refering to this same time, says "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and *all nations shall flow into it.* And many peoples shall go and say, Come ye and let us go up to the Mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of

Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and shall rebuke many peoples, and they shall beat their swords into plough-shares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more." Other old testaments prophets foresaw and described in graphic verse the great revival in which the nations of the earth, as with one heart shall turn to the Lord! Paul also speaks of "the fullness of the Gentiles" coming into the fold of Christ and after that the Jewish nation coming too! Romans, 11:25.

That this great revival has not occurred is obvious. That it is yet to occur is certain. The question we propose is, *how is it to be brought about?* The obvious answer is, "the Holy Ghost still abiding in the Churches, will yet exert a power on the Church and on the nations, far beyond that which Peter witnessed in the Great Pentecostal revival at Jerusalem! Since this latter brought to Christ only a few thousands, while the former is to bring into the kingdom, *the great nations of the earth!*

5th. Another argument which proves that the Baptism of the Holy Spirit belongs to our age, as well as

to the Apostolic, and one which seems to us unanswerable is the commandment laid upon us, to be *filled with the Spirit.* "Be not drunk with wine, but *be filled with the Spirit.*" This is the Saviour's voice to us, spoken through his servant, Paul. The command implies the ability as well as the duty and the privilege. But the expression "Filled with the Spirit," is the equivalent of "Baptised with the Holy Ghost." Take a few passages like the following: "They were all *filled* with the Holy Ghost!" Acts 2: 4. "And they were all *filled* with the Holy Ghost and they spake, &c.," "That thou mightest receive thy sight and be *filled* with the Holy Ghost." Acts 9: 17. I need not quote other passages, since the command *to be filled* with the Spirit, means that we should receive as large an induement as our capacities will allow or our cup contain. More than this Pentecost did not give. Less than this—all our limited capacities can receive and use, will neither meet the requirement, "be filled with the Spirit," or our obvious duty and our need. And should any of our brethren deny the immanence in the Church, of the privilege and duty of receiving the Pentecostal baptism, they will surely admit *the duty and privilege of being filled with the Holy Spirit.* Well, brethren, we will meet you

there, and be content, if you will inquire at God's altar, how large a measure of the Spirit received is implied in *being filled* with Him, and with the further purpose not to rest till that measure is received, and you are filled with all the fullness of God, and your cup can contain no more!

One more argument we urge to show that this great induement *belongs to us*, equally with the Apostolic Church. It is that *from that time till now*, God has been *raising up witnesses* who have confessed the reception of this baptism, and whose lives and successes have shown that they were not mistaken. We refer to such eminent workers in the Church as Luther, Zwingle, Wesley, Whitfield, Finney, Mills and Moody, who have told us how they sought this blessing, and how they received it. Conspicuous among them was John Wesley. This remarkable man laid the greatest stress upon this gift, and even insisted that no preacher was fitted for his work, till indued with special power from on high! He called it the "full assurance of faith," and a conscious indwelling of the Spirit. Accordidgly great numbers of Methodist preachers were led to seek and receive the great blessing, and hence the power and unparalleled growth of their Church.

Beginning but a little over a century ago, preaching the Gospel to the poor, beside the highways and hedges, without a house of worship, a college or seminary, they went forward converting sinners, forming classes of inquirers and converts, ordaining class leaders, exhorters, preachers and elders, often, and generally uneducated, but full of faith and the Holy Spirit, and men in whose mouths burned the tongue of fire! What has God wrought by these obscure and feeble men, since our century began? Long since they shot by all other Protestant denominations and left them far behind, in numbers of churches, communicants and hearers! Whence this wonderful growth? We answer, the other Protestant bodies have depended largely on human learning, prestige, patronage and power, and very little on the Holy Ghost! Hence their slow growth and weakness. But with the Methodists, the baptism of the Holy Ghost was everything, hence their success and in that was the hiding of their power.

CHAPTER VI.

The Blessings of this Baptism confers upon the Christian personally.

1st. It will *vivify his consciousness of the presence of God.* Why not? Since in it God says "*I will dwell* in them and *walk in them!*" And this indwelling of the Spirit is too great a matter to escape a vivid consciousness of a new source of life and power within. This *consciousness of God's presence,* is of great importance in the Christain life. When we have it we are strong. When it is absent we are weak. God has put great stress upon it. Hence he has sought to impress his presence upon us by works of artistic skill, which meet us wherever we turn, saying, "Lo! God is here! behold his handiwork!" *Prayer* is largely an effort on our part to get near to God, in the sense of becoming more deeply impressed with a sense of His presence and love. But in spite of both, a majority of Christians complain of a lack of this abiding sense of the Divine presence. Even in closet prayer, while on their knees they often detect a forgetfulness of God, shocking and sinful. How shall this defect be remedied? We reply, the remedy is found alone in the

baptism of the Holy Spirit. Jesus said, John 14: 16 and 17, "I will pray the Father and He shall give you another Comforter, and He shall abide with you forever, even the spirit of truth, *for He dwelleth with you and shall be in you!*" And His indwelling will give vividness and constancy to our sense of His presence. And there is nothing like the sense of God's presence and power, to give the Christain strength, confidence and peace.

2d. This baptism *removes all doubts of acceptance.* John says "We know that He abideth in us by the Spirit He hath given us." And Paul says, "The Spirit itself *beareth witness* with our Spirit, that we are the children of God." With this baptism the last doubt in regard to that great matter takes its final departure. As well could the Prodigal Son have doubted his reconciliation with his father, when clothed from his ward-robe, sitting at his table, and music and dancing filling all the house with joy. This inward witness of acceptance, received on shipboard by Wesley returning to England from Georgia, was *the first token* of his having been baptised by the Holy Spirit.

3d. This baptism *fills the soul with love to God.* Many Christians, and perhaps we may say all, before its

reception are often troubled by a conscious absence of that love to God which he claims, and which they know is his proper due. They are conscious of ardent love of human beings, but alas! the barrenness of the heart on the side towards God! And they mourn over it. And they wonder how it was that David, in that far back time, could say, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee!" Sometimes, indeed, they are conscious of emotions of love to God, but they are so far short of what they should be, they derive little comfort therefrom. But when the baptism comes, and the Holy Ghost enters the home of the soul, and His train fills the earthly temple, the things of God and of Christ are so presented that the fountains of the heart are opened and love flows forth from God into the soul and ebbs back from it to Him, and the whole house is filled and flooded. So it was on the day of Pentecost, and so it ever has been, is now and ever will be, where this Great Gift is bestowed. Other means to awaken love towards God in these sin-frozen hearts of ours, it is quite proper we should use, but the chief and *only effectual power* which will elicit it in fulness, will be the power from on high—the Holy Ghost. This is Bible

teaching and this is experience—an experience we all need and all may have, and one we all shall have if we set our hearts upon it and cry mightily unto God for it. For there is not one among all His gifts He is more anxious to bestow. "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask Him."

4th. It greatly quickens the conscience and enlarges the area of apprehension of right and wrong. The Holy Spirit becomes our guardian,—an instant prompter when sin and Satan draw nigh. He cannot endure to have his temple defiled—his ward taken captive and led astray. Accordingly, the baptised soul instantly sees the rightness or wrongness of a multitude of things not thought of as such before. Said an Apostle, "The annointing ye have received abideth in you, and ye need not that any man teach you, but as that same annointing teacheth you of all things and is truth." And Jesus said, "False prophets should arise after Him and deceive, if it were possible, the very elect." Implying extreme difficulty in their case, if not absolute impossibility. And that because of an inward light which would reveal to them the wolf—though

clad in the clothing of a sheep. There is nothing which will so effectually guard people from error as the entrance within of the Spirit of God. But if we discard Him—the great Teacher—and trust to human learning, and human reason, there is no telling how far we may go astray. Error will spread in our Churches in proportion as they become destitute of vital piety and the Holy Ghost. No creeds can hold them then, and of what use would it be if they could?

5th. This baptism restores dwarfed and distorted mental faculties to symmetry and ballance again. Sin has wrought sad distortions among the faculties of the human soul. The ancient equilibrium is largely lost. Lost partly by inheritance from a wicked ancestry, and in part by our own wicked conduct. Men are lame, halt, blind, and paralized in mind as well as in body. And when the Spirit undertakes the work of re-construction, a great work indeed is before him. One is a giant in intellect, but in sensibility a dwarf.

In another the sensibility is unnaturally developed and the passion of the moment carries all before it! In another the will power is abnormally developed and stubborness is characteristic. In another carnality reigns supreme. But why enumerate, when scarce a

man is found who is not conscious of some mental or moral weakness which limits his usefulness, mars his character and disturbs his peace. And the perfect symmetry of the primeval man as he came forth fresh from the hand of God, where, Oh where shall we find it? Alas! the distortions sin has made! Thanks to God—the Holy Ghost has come, to restore the balance and repair the wreck. Let me give an example: While the writer was in the Theological Seminary he had a class-mate who was a specialist in mathematics. They were his hobby in college and in the seminary his taste in that direction was scarcely diminished. And why he studied Theology, we, his class mates could scarcely divine, save that an aunt who paid his bills desired it. I remember how languidly he was wont to come into our prayer meetings and what an iceberg he was while there. If he took any part it was so formal, and so cold. As we neared the time of graduation and licensure, a great revival occurred, and in it our friend was visited by the world's Great Healer. He saw as never before, his great defects, and prominent among them this want of sensibility towards moral and spiritual things. That part of his nature was torpid The old hymn expresses his state when it says:

The rocks can rend,
The earth can quake,
The mountains to their centre shake.
Of feeling all things show some sign,
But this unfeeling heart of mine.

Others talked of love but he had none. The Bible gave him no comfort.

He saw also that this moral torpor must be removed, or His ministry would be barren. He came to believe that the Holy Spirit could remove this defect. That it was one specialty of His mission—to restore the lost ballance sin had made, and repair the wreck the Devil had wrought. Earnestly he sought the assistance of the Great Helper in this matter. Importunately he prayed. For nearly a week the struggle lasted. But it ended in victory. A victory as wonderful to the writer and probably to the subject of this spirit-healing, as would have been the restoration of a paralized arm to its normal condition and use. And we doubt whether the subjects of the Pentecostal baptism were, on an average, changed more than he. He was filled with the Spirit. His tongue was loosed, and he praised God as the Spirit gave him utterence. In our prayer meetings he became, after this, one of the first to speak

or pray, and God gave him the tongue of fire. Often his deep feeling quite choked his utterance. In the years of his subsequent service in the ministry, deep-feeling on his part, and on that of his hearers, became a characteristic of his religious services. And so it was till he was not, for God took him. This example was not alone in that revival. Others in different lines of mental and moral derangement received like restoration and help.

Allow us to mention another. He was also a Theological student. In early life he had been a sailor. I believe a mid-ship man in the Navy. He had visited many ports of the world, and like many seamen, had indulged in vices of the lowest type, until his soul as well as his body had become polluted almost beyond description. In his deep degredation, the Spirit sought him out, he was converted and began a course of studies for the ministry. When I knew him he had reached the Theological Seminary. But Oh! the stains still left behind in the soul, by those sins of his youth. Oh! the pictures still unerased in the chambers of imagery. How could they be effaced? In the great revival—the Pentecost in our Seminary, he came to believe that the Holy Ghost—coming to abide in fullness with him—

could cleanse the temple and cast out these loathsome pictures. Earnestly he asked and the Spirit came and cast out those odious things and cleansed the Leper. Thenceforth he became one of the purest men in thought, in feeling and imagination I ever knew. It was to him wonderful! wonderful! wonderful! It was wonderful to us all who were intimate with him and to whom he told in confidence, what great things the Lord had done for him. He preached many years, but has gone to his home and has doubtless realized the truth of Christ's words, "Blessed are the pure in heart, for they shall see God." A Theological Professor who was very intimate with this man, said to me: "He was so thoroughly cleansed from his former foulness of thought that I came to regard him as the purest minded man I ever knew." Brethren, may the Holy Spirit reveal to each of us our sad defects and the changes needful to give us symmetry in mental and moral traits. And in seeking restoration of the lost balance, may we not, by unbelief limit the Holy one of Israel. Is it too much to ask the Great Deliverer to do for us a thing so great? Paul says of him: "He is able to do for us exceeding abundantly above all we can ask or even think!"

6th. This baptism of the Spirit is *indispensible to an appreciation of the Sacred Scriptures.* The 2d Chapter of 2d Cor. is almost wholly devoted to an elaboration of this truth. In it Paul says, "For what man knoweth the things of a man, save *the Spirit of Man* which is in him? Even so the things of God knoweth no man, but *the Spirit of God.* Now we have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things which are freely given us of God. The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, *for they are Spiritually discerned.*"

The Holy Spirit is the world's Great Teacher. And while He instructs his pupils in all kinds of knowledge, His especial and most loved work is within moral and Spiritual lines. Why should it not be? Since there are laid the eternal foundations of character, of growth, of usefulness and happiness. And there our need of an instructor is great, not alone because of the superior importance of these things, but because of the error, and darkness and depravity, which Sin and Satan have brought into our world. We know it, we all know it, and feel it at times and cry out for some

one to lead the blind by a way they know not. Then comes the Holy Helper, and offers us His hand. But what if we thrust Him away and proudly trust to the rush-light of human reason to guide us in these great matters, as the irreligious scientists and unbaptised teachers of Theology in Germany and America have done and are doing? What, but that our feet stumble on the dark mountains, and while we look for light he turns it into the shadow of death and makes it gross darkness. This need of the Holy Ghost dwelling in us, to enable us to understand and appreciate the Scriptures, is witnessed by human experience. There are millions of people who will testify, that before conversion the book of God had little interest to them, but after conversion became *the book* above all others, filled with interest and precious truth. And the more we have of the Spirit's light, the more golden its pages, and the richer its mines of truth. Therefore it is that to appreciate this Book of books we must have the baptism of the Holy Ghost. Knowledge of the ancient languages, of Hebrew, Greek, Latin and German, can never take its place. No more can the lore of the library or the discipline of the schools. Give a man all these and base them

on superior natural parts, and he will be a child in the knowledge of God's word compared with men filled with the Spirit, like Finney, Moody and Spurgeon. Standing, therefore, in the light of God's Word, and of human experience as well, we declare no man fitted to preach the Gospel, or to interpret it to others, until he has received the baptism of the Holy Spirit. Did not Christ assume this when he bade the disciples not to go out to preach till they received it, and when he said of the Holy Spirit, "When He, the Spirit of Truth is come He will lead you into all truth."

And *when the Spirit did come* what a wonderful enlightenment the minds of Peter and his fellow-disciples received, in regard to the teachings of the Bible. Yet how largely is this Divine qualification to preach or teach theology, ignored in our Churches. For example, when our Churches, especially the larger ones and the most wealthy, want a minister, they usually look for a man learned, eloquent and attractive. One who is orthodox according to the standards of their denomination, one who has pleasing manners, and will be likely to fill their house of worship, and reduce to a minimum the financial burden. The ordinary piety, such as is deemed necessary to Church membership, of

course, is required. But the question, *has he received the baptism of the Holy Spirit since he believed, is never asked, or deemed of any special importance.* His views regarding water baptism and its proper subjects are often closely questioned. But *the baptism of the Holy Ghost,* or his views regarding that, is passed over as of no account.

So when we are looking for a man to fill a chair in a Theological Seminary, we inquire after some one learned in the theological lore of America, and England, and Germany; one who understands the ancient languages, has fair qualities as a lecturer or teacher, and the ordinary reputation for piety and orthodoxy. Satisfied on these points he is inducted into his office as one fully qualified for his place. When! Oh! when is the question asked, what *he knows about this baptism personally,* and when is the question asked even as to *his views* of the matter? So when candidates for license or ordination come before eclesiastical bodies, who ever heard of their being asked, "Have you received the Holy Ghost since ye believed?" No. A hundred other questions, not a tenth part as important are asked and discussed, *but that one left out entirely.* But should it happen to be asked, and were the candi-

dates to reply that they knew nothing of such baptism, where is there the council, which like the Master would remand them to the Seminary, till imbued with power from on high? True it is, we lay our hands on them according to the ancient custom. But what does it mean? Do we expect them through us to receive the holy baptism, as the Apostles did when they laid their hands on the converts in Samaria and elsewhere? No, this is not the expectation of the candidates, or of those who thus set them apart to their work. What is it but a form whose ancient power has long since departed? Alas! How can those who never received this gift impart it to others? "Such as I have give I thee," is all we can do or say.

7th. Another result of this baptism is the *sanctification of the body.* By this we mean a subjugation of the passions, virtually constant and complete. "He is the saviour of the body." In this baptism the Spirit enters the body and makes it his temple in a special and larger sense than ever before. Henceforth he is to be consulted as to its use and is to be appealed unto for help in the government of its impulses and passions. And while he will never interfere with the divinely established supremacy of the will, He nevertheless as-

sists it in bringing them into subjection to the Divine will. This is indeed a great victory, the conquest over the carnal appetites and their subjection to the rules of conscience and duty. The power of the carnal forces know all men, especially those who have made a serious effort to bring them under. This is most graphically portrayed in the seventh chapter of Romans, ending in the despairing cry, "Oh! wretched man that I am, who shall deliver me from the body of this death?" But when the Holy Spirit enters in force and takes a part in the conflict, the flesh weakens and the Spirit triumphs, and the freed soul says with Paul, "I keep my body *under*," and "thanks be to God who giveth us the victory." Aud since that day unnumbered witnesses have risen up and testified to the power of the indwelling Spirit, to give a victory over the flesh, they had never found feasible before.

8th. Another blessing which comes with this gift, is *the sanctification of the soul* and all its wonderful faculties. Because the Spirit invests it and them with influences which work to conform them to the Christ-like pattern and as Paul says, "Brings into captivity every thought to the obedience of Christ." Bad as is the work of sin and Satan in the body, it is worse in

the soul. What a nest of foul things is there! What rebellion, what hatred, what envy, pride and malice! How filled with unbelief, murmuring, ingratitude, selfishness and lust. The intellect imbruted! the will enslaved! The conscience seared! The imagination roving uncurbed among scenes of corruption and sin! The sensibilities clinging to things unworthy and rejecting God and all things holy "And God saw that the iniquity of man was great upon the earth and that every imagination of the thoughts of his heart was evil and only evil continually!" To remedy such a condition of the human soul demands a baptism of the Spirit, rich Pentecostal and persistent. And nothing else will ever do it.

9th. There is nothing like the Baptism of the Holy Ghost to give a man *dauntless courage* in declaring God's truth and standing by the right in the face of opposition no matter how great, how relentless and cruel! If God is in the soul, enthroned there in this baptism, why should the man be afraid? David said, "Though an host should encamp against me my heart shall not fear. Though war should rise against me, in this will I be confident." The Apostles before the baptism were cowardly like other men, but no sooner

did they receive this great gift, than they preached the word with all boldness—a boldness that astonished the multitude and so cowed the rulers and the priesthood that when they apprehended them, they did it carefully and "without violence." So onward, wherever they went preaching Christ and his Gospel, opposition and cruelty had no terrors to these men, for the Holy Ghost was in them. Had not Jesus told them, "When brought before kings and magistrates—take no thought what ye shall say for it is not ye that speak, but the Holy Ghost that speaketh in you?" In the great anti-slavery agitation which occurred during the half century before the Civil War, how cowardly the conduct of a vast majority of the ministers and church members in the slave States! How fearful about saying a word against the slavery which surrounded them, albeit like Wesley, they knew it to be "The sum of all the villainies!"

And the ministers and Church members of the North were scarcely less timid than they. Alas! the record of cowardice these men have left behind! Who of them but is ashamed today of the record then made? Had these men been baptised with the Holy Spirit, as were Peter and John at Pente-

cost, they would have seen with clear vision the gigantic sinfulness of slavery; they would have held it up in all its hideousness, before its patrons and their rabble following, and God would have been with them, and have given power to their words. Possibly a few of them might have been martyred. But not many. The hanging of 500 ministers in the South by pro-slavery mobs and politicians, would have aroused in all the South a power of conscience and sympathy with their martyred ministers, against which the nullifiers and nabobs of the South could not have stood up for an hour. If ten men of God could have saved Sodom, five hundred such men could have saved the South; saved us the horrors of the war, its carnage of 500,000 men, and its vast financial and moral losses. Indeed, slavery could never have gotten a foothold in America, had its preachers fought it with unflinching courage. But the ten men were not in Sodom, nor the 500 in all the South. A like want of courage, in the ministry and Church in the matter of temperance, is today making a like record for men and devils to sneer at half a century hence. O! for the courage and faith which says, "God is our refuge and strength, a very present help in trouble! therefore we will not fear tho' the

earth be removed! though the mountains be carried into the midst of the sea! tho' the waters thereof roar and be troubled, and the mountains shake with the swelling thereof!" O! for a seeking of such courage as Peter sought and found in the baptism of the Holy Ghost! Alas! the moral cowardice which so largely pervades our pulpits, and annually comes forth from our seminaries. Once fill these men with a sense of the Infinite God in them, and Peter's and Paul's courage would instantly leap into the saddle all along the line, the hosts of heaven would join them, and victory and conquest be wide-spread and speedy.

10th. The baptism of the Spirit imparts *a new unction and power in prayer.* I have known Christains and even ministers, whose prayers seemed forced and formal, an official service they must needs go through, in obedience to the demands of custom, and one which was neither blessed to themselves or others. Some follow a round of topics, with little variation from year to year. Others supply the want of spontaneity and the spirits promptings, by the use of a book of prayers written a century ago and abounding in antique and sonorous phrases.

Others there are, who hasten to the mercy seat, as if

a great attraction drew them there! They love to pray and it is with a special unction that they sing, "Sweet hour of prayer! sweet hour of prayer!" They have joy and liberty in prayer. Nor they alone! Others are uplifted thereby! Often more than by the sermon which preceds or follows. I have heard people say, "That prayer was the best of all the service to-day!" Oh! the value of these prayers in the Holy Ghost, which bring people into the Audience Chamber of God! No preacher is fit for its most important work unless he knows what it is to "pray in the Holy Ghost" and have the Spirit help his infirmities. No doubt Peter and John and James and the rest could pray with an unction after the baptism they never had before. Even so it is today. In nearly all our Churches there are men and women of limited education and slow of speech, everywhere else, save at the mercy seat. There the tongue is loosed and with remarkable ability and propriety, they pour forth their wants and those of the people before God. What propriety of expression! and often a wealth of imagery, not their own but evidently of God. But more startling still is *the power which attends the prayer.* We are told of the dying master whose pampered pastor had tried in vain to

help him in his dying struggle, who sent to the field for the slave, "Tom," to come and pray for him. When Tom came in, hat in hand, barefoot and covered with sweat and dust, the dying master grasped his hand like a drowing man and said, "Tom your master is a great sinner. God won't hear his cry for mercy. But I have stood outside your cabin and heard you pray and I felt that God was hearing you. Can you pray for your dying master? And how the aged field hand Tom bowed and talked with God and how the Holy Ghost came down and brought salvation to the dying man. Finney in his auto-Biography, often speaks of "Father Nash" an old man who attended the great revival meetings in Western New York, whose prayers carried with them results wonderful, Divine. The prayers of John Knox have a world wide fame. Such prayers are among the gifts imparted in the Pentecostal baptism. No Christain should rest until he knows what it is to pray in the Holy Ghost.

11th. This after conversion induement *confirms us* in the way of holiness. This is Bible testimony and experience also. Says Paul in Eph. 1: 13, "In whom (Christ) *after ye believed ye were sealed with the Holy Spirit of promise.*" The holy Spirit of promise refers

to the promised baptism of the Holy Ghost, inaugurated at Pentecost. He came "after they believed" and His coming sealed them for God's service and kingdom In another letter, that to the Corinthians, 2d Cor. 1: 22, He says, "Now he that *established us* with you in Christ, and hath annointed us is God, *Who also hath sealed us and given us the earnest of the Spirit* in our hearts." In this he tells us, that not alone does that Gift of the Spirit seal, or confirm us as Children of God, but brings us a foretaste of the heavenly life. This sealing is signally set forth in the case of the Apostles and those who received its first installment. Vacillating, weak and easily turned aside before, now they move off before us with a strength of purpose and firmness of step, which shows the strengthening and healing power of the Holy Ghost. And as it was with them so it has been with thousands since, who have sought for and received the same blessing. And if we desire this sealing, this confirmation in God's service, we must seek it in the Holy Baptism administered by that Great High Priest who alone baptises with the Holy Ghost and with fire.

12th. Finally the baptism of the Holy Ghost, creating and maintaining a high degree of spirituality in our

Churches, alone will keep them from gross departures from the standards of Orthodoxy, the Bible and true religion. The spiritual man believes the Bible. It is luminous to him. The Holy Ghost has made it so. All its doctrines just fit his nature and wants. It furnishes spiritual food as plainly from heaven, as the manna that sustained Israel for forty years. He needs the Bible revelation of a heavenly Father's love and care. He needs and must have Jesus, the God-man as his redeemer, and he cannot live without the Holy Spirit resident in his very body, sanctifying it and helping him to control its turbulent passions, and his language is, "How sweet are thy words to my taste sweeter than the honey and the honey comb." Once let him become cold in his love and remiss in duty, and skepticism begins to creep in insidiously and gain larger and larger place, till at last seven devils more wicked than the first enter in and take possession of the house where once an Orthodox life and unwavering faith walked hand in hand lovingly toward heaven Confessions of faith, iron-clad creeds, never yet kept a denomination or a Church, or an individual from wandering from the great standard of truth and falling into heresies absurd and fatal. But let the Holy Ghost enter an

Apostate Church or a skeptics heart and how swift the return to the path of truth and the obvious teachings of God's holy word.

Illustrations of this abound in the history of nearly all our revivals of religion. We will give one out of a thousand which could be given. A Unitarian lawyer of eminence, called upon Mr. Finney while engaged in revival labors in Rochester, New York, and proposed to discuss with him the question of our Lord's Divinity. Mr. Finney said I will do so, provided, you will kneel down with me and pledge yourself to the Lord, that from this time on you will follow the light so fast as He reveals it. The lawyer was angry, and denounced the evangelist as cowardly and ungentlemanly. A legal friend suggested that Mr. Finney's request was rational, for said he, "Of what use would it be for him to spend his valuable time in communicating further truth to a man, who don't follow the light he now has, and will not promise to follow the further light which may dawn upon him." I think it was the Judge at whose bar he was wont to plead who said this. After some days of struggle between his pride of opinion and position on one side, and his conscience and the Spirit on the other, the lawyer entered

his office, barred the door, and on his knees surrendered himself to the leadings of conscience and the Holy Spirit. And then, the sight of sinfulness and guilt immeasurable, a lifelong alienation from God, a rejection of infinite claims arose in gigantic proportions before him. Could such a sinner as he be pardoned? And then he saw that the Jesus of Unitarianism was not enough for him. He needed the God-man to meet a case like his, and when he had found him, he rushed into the evangelist's room and said, "Now I know that Jesus is Divine, for none but an infinite Savior could atone for such sins as mine." "Whoever shall do my will he shall know of the doctrine, whether it be of God." Brethren, solicitous about the orthodoxy of the Church, behold its great Conservator. It is the Holy Ghost; the Spirit of Truth. Once in the soul, the letter will not long be wanting there.

CHAPTER VII.

How this great blessing adds to our ability to do good to others.

The personal blessings we have been considering imparted in the holy baptism, cannot be confined to ourselves. The candle lighted from heaven refuses to be hid under a bushel. It shines on all around. Each of the personal gifts enumerated in the foregoing chapter has its outgoing influence adopted to bless as many as it shall reach. But there are certain other advantages it gives to Christians and ministers of the Gospel, to which we desire to call special attention.

1st. The recipient of this blessing *will know how to lead others up into it.* In all our churches there are men and women hungry for this higher blessing. Their pastor should be to them a Joshua or a Caleb, who has been over into the promised land and therefore knows the way and can lead them there. And sadly lacking is the preacher who has no experience in this line, having only received the first installment of spiritual power—that which accompanies the ordinary

conversion. In this matter he is a blind guide. And when his people come to him and ask him about the higher heights of Christain experience, he is obliged to say, "I know nothing of them, I have not been there." I am reminded of a clergyman who under great distress of mind, because of his spiritual weakness and carnality, his leanness within and barrenness without, went to the President of a noted Theological Seminary for counsel. He opened his heart to the President, who asked him, after all, if he regarded himself as a Christain? And when our friend replied in the affirmative, he closed the interview by saying, "*We here have come to regard the ordinary Christain as a pretty good thing.*" As the inquiring minister left the President's study, he asked himself, "*Is this poor pittance* which I enjoy, all the rich Gospel was designed to give?" and he came back and told me the story, a discouraged and almost broken hearted man. Brother preacher, when your hungry flock come to you with like questions, must you for want of experience answer them in like manner? And "*when they ask for bread, give them a stone.*"

2d. As a rule also it will give him a fertility of speech, an aptness of illustration, and a power in ap-

peal, which he will feel is imparted by the Spirit. Others, too, will be in like manner impressed. Paul recognizes this and its great importance, when he asks the Ephesian Church to pray for him, "*that utterance might be given* him, that he might open his mouth boldly, to make known the mystery of the Gospel." The Pentecostal baptism gave to Peter and all his brethren a power of utterance to which they had been strangers heretofore. And the tongue of fire that sat upon each, was a type of *the new power of speech* the Spirit imparted. Jesus promised this help of the Spirit in speech when he said, "*It shall be given you in that hour what ye shall speak! For it is not ye that speak, but the Spirit of your Father which speaketh in you,*" Matt. 10: Spurgeon and Moody and Finney, and all successful evangelists and many others, recognize this great help of the Spirit in their work. Spurgeon used often to pause in mid-discourse, and placing his hand on his brow, would say "Brethren, pray for me, I must have more of the power of the Holy Ghost." Finney did the same. We do not claim that those who have received this baptism at all times are conscious of this help, this unction from the Holy Spirit in speech. I judge Paul did not at times, for he tells the Corinthians,

how he "was with them *in weakness*, and in fear, and in much trembling." He confesses that in speech he was rude, (2 Cor. 11: 6) and that his alienated brethren said "his speech was contemptible." I judge he was not always remarkable for eloquence. But Paul tells us that however weak he might appear in speech, the Holy Ghost so much the more gave power to his words, and made them successful, and God was the more glorified thereby. Not unfrequently the Holy Spirit is doing his mightiest work in the congregation when the preacher is imagining his address a failure. Why this occasional absence of unction, we may not fully know, but that it answers important purposes we can plainly see. We will mention some which occur to us. 1. It deepens the sense of gratitude for the gift when it is enjoyed. The State of Grace is contrasted so vividly in our experience with that of Nature. 2. It serves as a reminder of our personal weakness. It bids us cease from man whose breath is in his nostrils and depend wholly on God. 3. It serves the great purpose of maintaining the Spirit of prayer in a Church for its pastor, while he dispenses the Word. Thus when the Spirit of prayer began to flag in Spurgeon's congregation, and when he put his hand upon his brow and

said, "Brethren, pray for me, I need more help from above," then a thousand heads were bowed, the help came ; the preachers strength was renewed and God was glorified. This was a very common occurrence in Mr. Finney's labors. Away back in Moses' time, we find the same feature of Divine working forcibly presented. It is recorded in Ex. 17: 11 and 12, "And it came to pass when Moses held up his hands Israel prevailed, and when he let down his hands Amalek prevailed. But Moses hands were heavy, and *Aaron and Hur stayed up his hands,* the one on the one side and the other on the other side, and his hands were steady until the going down of the sun, and Joshua discomfitted Amalek." So ever since, the Heralds of Divine truth, although they had been annointed and Baptised by the Holy Ghost, have been greatly dependent for sustained unction on the prayers of the brethren. The Holy Spirit thus by the occasional weakening of the preacher's hands. teaching the brethren to be constant in prayer. Of this I feel certain, that this occasional absence of conscious help from the Spirit, cannot in all cases be charged to some overt act of Sin.

3d. The baptism of the Spirit will give the preacher great *confidence in the Gospel* and the remedies it of-

fers. All about in his field he will find men groaning under the power of sin. Men who have striven often and long to break its dominion over them, but have failed. And now courage and confidence almost gone, they are inclined to give up the struggle and float downward with the stream. But if the preacher evinces in his confident words and in his holy life, his faith in One Mighty to Save such men will come to him, as once Nicademus came to Jesus, by night, to ask him how deliverance can be obtained. Blessed my brother will you be, if with a strong voice, you can tell them the story of your own deliverance and give them the assurance that he who saved you, can save them also. So too it will be when you stand before the people declaring all the words of this Divine life if you can add, "*I speak what I know and testify to what I have seen.*" *The experience* of a baptism of the Holy Ghost forms a background of confidence in preaching, nothing else can supply.

4th. We do not see how a preacher can select wisely his field of labor unless he lives on most intimate terms of communion with God. We believe the Holy Spirit will indicate to the preacher who walks close with him Him, where his proper field is, and where it

is not, as He did to Paul and Phillip. And that it is these spiritual indications which should determine this matter and not the wedge of gold or the Babylonian garment. So too his messages will be suggested and opened to him by that Spirit, which all abroad in his congregation knows the message needed.

5th. This baptism will impart force to the preacher's words and carry conviction of their truth to the hearer's heart. After Jesus had been inducted into the preacher's office by the baptism of water at Jordan and by the Holy Ghost, we are told that his hearers were astonished at His teaching, for *His word was with power*. The Apostles before they received the baptism at Pentacost, spoke only as men endowed with the ordinary and natural unction. After it with an effect astonishing and a force well nigh irresistible! They were endowed with power from on high. This new and enlarged power of the Spirit attending their labors was their great dependance, as from Jerusalem they went forth to preach repentance to a sin-loving world. Paul says, "My speech and my preaching was not with persuasive words of wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2: 4. To the Thessalonians he writes, "Our Gospel came not unto you in

word only, but also in power and in the Holy Ghost," 1. Thess. 1: 5. Moody says after seeking this baptism and receiving it, "I went to preaching again. The sermons were not different. I did not present new truths. And yet hundreds were converted! I would not now be placed back where I was before that blessed experience if you would give me all Glasgow." Rev. B. Fay Mills gives similar testimony and ascribes the marvellous success attending his evangelistic labors to a baptism of the Holy Ghost, received some years after his conversion. Brethren in the ministry, have you received *this power* Christ promised the disciples? Can you obtain it? Have you sought it as for hidden treasure? Can you do your work without it? Let me suggest that you not only set your heart on gaining it, but ask some of your devout brothers and sisters to help you in prayer to God that you may receive the annointing and that they pray for you while you preach. Let me add that almost without exception, the men of power in all our denominations laboring now or in the past, have confessed their indebtedness *to a special baptism* received in answer to fervent prayer, for their great success and the power which attended their speech.

6th. This alliance of the Holy Spirit with the soul of man, was designed to afford important aid in ones calling, *whatever it may be.* The man who works in the coal mine and the woman at the washtub, can each expect the Holy Spirit's aid as truly as the minister in the cathedral or the monarch on his throne. So that he may do his work the better and with richer enjoyment, because of the great gift. O! for the time when the farmer, the tradesman, the blacksmith, the doctor, the lawyer and the politician shall each consecrate his business to God and cry mightily to Him, to set apart by a special baptism, himself and his business to His glory! No doubt the average Christian prays for and expects a measure of Divine aid in his work. A small measure at least. What we plead for is the *larger measure,* the cup full and overflowing, made possible, where our Redeemer ascended on high, leading captivity captive and giving gifts to men. Few there are who do not feel at times that they are living far below their privilege. The writer once said to a member of his Church, "Dr. S., what a mighty man you would be if baptised with the Holy Spirit and your powers were fully awakened, sanctified and brought into action!" He made no reply, and as he walked away I fancied I

had offended him. Some days after, meeting me, he said, "No, I am not half the man I ought to be. And as the spirit of the Lord often stirred up Sampson between Dan and Bethel before his great power was developed, so it is with me. The Holy Ghost often reproves me for my imbecility and barrenness, and tells me what I might be and ought to be. But alas! The vision passes and I subside back within the old lines of spiritual weakness and inefficiency. The full grown man in Christ, endowed with His strength and power, I am not and fear I never shall be." Alas! Who can measure this vast reservoir of *latent power* in our Churches? How shall it be developed, brought forth and applied to the world's conversion? Our answer is, The baptism of the Holy Ghost alone wlll do it. That which made the early Churches so mighty in doing the work of God—the baptism of the Holy Spirit, that and that alone will develop this power with God and men. But that day will never come, till the Churches of God come *to believe that such a blessing is in store for them and seek after it* in faith and an importunity like that evinced in the great ten-days prayer meeting which preceded its first bestowal.

CHAPTER VIII.

We pass now to consider the terms on which the Great Gift is bestowed.

1st. We must pray for it *as a definite induement* offered by Christ to his people. It stands out before us as quite distinct from the measure bestowed in conversion, in the prophecy of Joel. So also in the Saviour's promise of it in the After Passover discourse. And it was treated as such, by the disciples in the ten-day's prayer meeting, held by them in Jerusalem, before the blessing came. *For it* they waited. *For it* they prayed, nor would they leave the holy city until *it came!* And in that waiting, and in that praying for ten successive days, for a blessing supplementary to conversion, what an example they left behind, for the imitation of the Church in the subsequent ages! God loves to have us pray for *definite* objects. Such prayers mean something. General prayers very little. And when the prayer for a specific object is answered, then we know that God hath heard us, and our faith is strengthened.

Had the Apostles and their brethren in that upper room, neglected to concentrate their united petitions on the great blessing promised, and for which they were required to wait; and had they spent their time in prayers for other and general objects of human need, would they have received it? In the writer's opinion, they would not. In all revivals of religion, it is the prayer *for definite objects* the Spirit indites and the Spirit answers. In a town the writer once visited, there lived a Presbyterian minister, noted for his conservatism and love of order. In a revival which visited his people, he became very anxious for the conversion of a lady parishioner. After a very earnest conversation with her at her house, he called upon an Elder to pray. Now the Elder had his round of orderly prayer and he was proceeding with his routine of confession, ascription, thanksgiving, etc., when the minister cried out, "Yes, Yes, Lord, but *what we want now is Mrs. ———'s conversion!*" And that is the way this gift comes to men if it comes at all. It is *definitely prayed for*, definitely sought and definitely bestowed. And if in its coming, it brings the wealth of gifts narrated in a previous chapter, it is worthy of such seeking and they who will not so seek

it, it is not fit that they should obtain it. If this view be correct, is it any marvel that so few of our ministers and Church members receive the blessing, since so little is said about it, in the pulpit or in the seminary, that the great majority have no very definite views regarding it? The rule for the acquisition of this great gift is thus given by the wise man: "If thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hidden treasure, then shall thou understand the fear of the Lord and find the knowledge of God."

2d. Another condition of its bestowal is *persevering and importunate prayer.* This feature of prevailing prayer is very impressively brought to view in different parts of the Bible. There is Jacob's *all night wrestling* with the Angel, and the morning's persistency, when halting on his dislocated thigh he cried out, "*I will not let thee go until thou bless me.*" There is the Syro-Phenician woman, following Jesus so long and refusing to be turned back by the rebuking disciples and even the Master's apparent rejection of her suit for a time. More to the point still stands out before us that ten days prayer meeting, in which the disciples daily met, and continued to pray till the blessing came. Who

ever heard of a prayer meeting so long and for one definite object before or since? We are told that immediately after the ascension of our Lord from Mount Olivet, the disciples returned to the city, went up into an upper room and began to pray and prepare for the Great Gift, which the Saviour had promised to send from the Father. They continued thus to meet for prayer and conference over the matter, until the morning of the tenth day when the answer came. That they were tempted to give up the search before the ten days had passed, cannot be doubted, for they were human. God be praised that they did not. And whensoever the modern Church shall accept the prophecy of Joel as applicable to it, in all its essential richness, and shall seek for the great blessing with the purpose to obtain it evinced in those ten days of conference and prayer, then we may lift up our eyes, for the blessing will be at hand. Possibly some reader may wonder at the withholding of this most important endowment so long. They ask, "Why was it not bestowed at once, when the first prayer was offered for it in that upper room? Or at least after *one day of prayer*, and thus have saved nine days of valuable time for preaching the Gospel?" We reply, 1st. *The time*

required in the seeking was suggestive of the *great value of the gift.* The gift is wonderful! The Holy Spirit coming to take up his residence in our poor dwelling! In the bestowal ought not God to require efforts on our part, which show that we appreciate the gift? 2d. In those ten days of prayer, the disciples were being prepared to receive the Heavenly resident, as is the broken ground for the seed and for the shower. Step by step God was revealing to each of them, in clearer and yet clearer vision, a personal destitution and weakness, the Holy Ghost alone could remedy. And thus when he should come, awaken a degree of gratitude, which else has not been felt and returned to God.

Another reason for the delay, and for the earnest and protracted seeking required was, that so sought and obtained, they would be more careful to cherish and hold it fast. What costs us little is lightly prized. What costs us much, is, as a rule, tenaciously retained.

Other reasons there doubtless are in the mind of God, for earnest and often protracted seeking, before we receive the baptism of the Holy Ghost. God has set a price upon wisdom and a thousand other blessings and time and effort are indispensible conditions of at-

tainment, and why should this be an exception? Why should not the effort to gain it be proportioned to its value? If we are not willing to strive earnestly and long if need be for so great a gift, is it safe that God should entrust us with it? But lest this long seeking and prayer by the Apostles for the gift before they received it, should lead the Church of subsequent ages and Christains of all conditions, to anticipate a similar delay in their case, we are immediately given examples of its quick reception after prayer and effort for it. Such was the case of the Samaritan converts, on whom Peter and John laid their hands and prayed, and they received the Holy Ghost. Such was that of the Gentile Cornelius and his family, who received the Holy Baptism under the first sermon which Peter preached. So it was with those partially enlightened disciples at Ephesus, who had not so much as heard that the Holy Ghost had been given. Under a single discourse upon the matter, they sought and received it. These are exterior boundaries drawn for us, encouraging the seeker to hope for its quick reception; but if delayed, to persevere, assured that he will reap if he faints not. Thus it is in modern Christain experience; some receive the gift—the baptism, after a brief seeking and some per-

haps on the very day of conversion. Others climb slowly upon the rock, with many a backward slip and fall, before their feet are establised there. Their experience seems well described by Job, when he says, "Behold, I go forward, but He is not there, and backward, but I cannot perceive Him, On the right hand where He doth work, but I cannot behold him! He hideth Himself on the right hand that I cannot see Him! But He knoweth the way that I take *when He hath tried me* I shall come forth as Gold" Job. 23: 10.

3d. *The gift must be sought in faith.* "Without faith it is impossible to please God." "He that cometh to God must believe that he is, and that he is a rewarder of those *who diligently seek him.*" To be successful in this matter, the seeker must believe in view of the evidence before him, that there is such an after-conversion induement in store for God's people. And this faith is in part intellectual and in part volitional. The intellect affirming the proof sufficient, that God has offered to his people this larger measure of the Spirit spoken of. The will pledging hearty support and cooperation in efforts to obtain it. The doubter will not succeed. Let not that man think he shall receive anything from the Lord. The faith we are now speaking of

is generic, and though of vast importance, is to be distinguished from the more specific and appropriating faith to be considered further on.

4th. Another Condition, is the purpose to give the Spirit entire sway, in the control of our persons and affairs. He will brook no rival on the throne when He comes to reign within. It is an additional realm He proposes to add to our domain, and a new and larger consecration is suitable and is demanded. And hence in the experience of receivers of this double portion of the Spirit, there has usually been at the threshold, a struggle of soul like that at conversion, as if the Saviour stood before them saying, "Are ye able to drink of the cup that I drink of, and to be baptised with the baptism that I am baptised with"? Nor is the gift bestowed, till consent is given and the consecration made.

5th. Another very important condition of its bestowment is a purpose *to make suitable confession* of God's mercy in the gift, after it has been received. "Come," said the Psalmist: "All ye that fear the Lord and I will tell you what he hath done for my soul." Said Paul: "With the heart man believeth unto righteousness, and *with the mouth confession is made* unto Sal-

vation." Rom. 10: 10. The Baptism the Apostles received at Pentecost, they freely confessed before the world, and Luke was inspired to record it. Wherever they went, they testified to this supplementary gift of the Holy Ghost, as a part of their witness of what Christ had done for them, and was ready to do for others. And if there be such a gift for the Lord's people, and we have received it, why should we not confess it to the glory of God, and encourage others to seek the same? A purpose to keep still about it, and not confess it, we all know is fatal to a sinner's effort to find God. Not less so is the effort to gain this baptism, while our proud heart is purposed to hide the lamp under a bushel! This is the testimony given to us by nearly all the men of power, whose experiences in this line have come down to us. We need not adopt any specific phraseology. We need not say we are "perfect," or have "perfect love," or are "wholly sanctified," or have lived such and such lengths of time without sin. No! No! this is not our meaning. To the writer all these terms are more or less objectionable. But we can confess that we have received a Baptism of the Holy Ghost. Have obtained thereby victories over beseting sins, never found practicable before. That we

have a peace which passes our power of utterance—are enabled to live for considerable periods of time with a conscience void of offense towards God and man, and that we know by blessed experience the force of the words "His name shall be called Jesus, for He shall *save His people from their sins.*" Be the terms what they may, they must involve a frank and fearless confession of the great blessing, or God will count us unfit to receive it. Not a few receivers of this gift, have made confession of having been long held back from it, by the fear of man—the loss of eclesiastical standing, and the censure of men they held in profound respect. And not till this was overcome, and reputation was laid on the Altar of Sacrifice was the gift received. But thousands come up to that high barrier, as once Israel came to Kadesh—Barnea, stopped there, and turned back into the wilderness again! The fear of man bringeth a snare.

6th. The final conditions, we mention, on which the baptism of the Spirit is imparted, is *a personal application of the promise.* We will designate the exercise we have in mind *appropriating faith.*

Thus it is taught in the Bible. "Whatsoever things ye desire when ye pray, *believe that ye receive them*

and ye shall have them." Mark. 11: 24. "And this is the confidence that we have in Him, that if we ask anything according to His will he heareth us. And if we know that He heareth us, we know that we have the petitions that we desired of Him." John. 5: 15 and 16. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything from the Lord." James 1: 5, 7. This faith is yet more strongly placed before us by our Saviour in Mark 11: 23, "Have faith in God. For verily I say unto you, whosover shall say to this mountain, be thou removed and be thou cast into the sea, *and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.*" All these passages enjoin the faith of expectancy, or as we have designated it above, *appropriating faith before its reception.* The last passage startles us! A mountain plucked up by the roots by faith and cast into the sea! Of course it is a figurative mountain, a moral mountain, Christ has in view. The

natural mountains are well enough where they are. It is only those *moral mountains,* which rise between our souls and duty—our souls and heaven, that need to be torn up and cast away. And the duty taught is that when we ask the Lord to help us remove them from the path to Him and heaven, that *we shall not doubt* that he hears us, begins at once the work, and will cast them into the sea, if we hold fast without wavering our faith. This faith is immensely important. The want of it shuts great multitudes out of the kingdom of God and out of the enjoyment of religion. Great multitudes of serious minded men and of convicted sinners, go by themselves to pray; they confess their sins, they try to give their hearts to God, they ask help from above and then instead of believing in the mercy and generosity of God, and relying on His simple word, they look after some feeling or experience, before they cast themselves on His mercy and take Him at His word and march off in the performance of duty. They seek after a sign. Whereas the thing to be done in such an hour, is *to believe.* Repentance first, belief second, and neither acceptable without the other.

So it is with this great Messianic Gift, of a double portion of the Divine Spirit. If we want it weare to

ask for it, read what God has said about it, awaken ourselves to the importance of receiving it, and when we begin to pray for it, believe that God is deeply interested in our receiving it, and then and there lovingly takes our hand and will lead us into it, if we persevere and faint not. This is the road to it, the path which, if pursued will lead one to where he shall be filled with the Holy Ghost. In conversing on this subject, some days since with a clergyman, he said in substance, "I have been seeking after this blessing of which you speak, I have been searching after those sins of heart which limit the work of the Spirit in me and through me. I have tried to consecrate myself anew, I have asked for the Holy Baptism, I have done so again and again, but I do not obtain it—I remain the same as I have been for years! Tell me, what is in the way—What more can I do?" I replied, you *can believe.* What you should have done after the consecration you speak of, was *to believe that then and there your loving and infinitely interested Heavenly Father did join hands with you and say,* "It is enough" *I accept the consecration.* Do not question my generosity and love, but rise up, ask for light *and expect it.* When a duty comes before you, ask me to help you to lean on my arm.

When the Tempter assails, fight him not alone, but call on the name of the Lord." And when I repeated to my friend the words of Jesus, "Whatsoever ye desire when ye pray, *believe that ye receive them* and ye shall have them," and asked, did you believe that you were receiving them? He shook his head and said, "I did not." And when I asked what advice he would give to a sinner who was trying to give up all to God's control and had done so as far as he could see, but got no relief, the obvious answer was, "I would tell him *to believe that God did accept him* for it cannot be that God will not accept a soul that is intent on a life of loyalty and love. I would tell him to have faith in God. To give firm credit to God's representation of himself in His word."

If to this it be objected that we *may be deceived* in the matter of consecration, albeit we may sincerely strive to give up all and think we have done so. We reply this is scarcely possible, for it cannot be that God, who is so deeply interested in our salvation, will fail to show us wherein we come short, when He sees us desirous of seeing our sin and putting it away. What would we do in case of our child, desirous of knowing if anything he did was offensive? We would

surely make it known to him. One passage of God's Word shows what God will do in such a case. "If in anything ye be otherwise minded, God shall reveal even this to you." At the shout of faith the walls of Jericho fell and the people went up and took full possession! They believed and shouted victory before a stone fell! This faith of expectancy, or appropriating faith, has been to the writer for many years, a matter of great practical utility. He has been in the habit daily, and almost hourly, of seeking help from the Holy Spirit. And when he asks, of affirming to himself *"He hears and answers my prayer, and he begins now."* May the writer add—that with that prayer and faith, answers have come with surprising uniformity and quickness too. So uniform has this experience been, that the language of Paul seems most appropriate in his case—"The life that I live in the flesh I live by the faith of the Son of God," Gal. 2: 20.

We should not infer that God does not design to answer our prayer, because it is not fully done at once. The pious Israelites prayed while in captivity for restoration to the promised land, and the rebuilding of the Holy City and Temple. And their prayers were indited by the Holy Spirit. But *it took years* to bring about the an-

swer while God was raising up Cyrus and Darius to be His instruments in doing it. We pray for crops of grain, but it takes time and various agencies to bring about the answer. The words to Daniel are in point, "From *the first day* that thou didst set thine heart to understand and chasten thyself before God, thy words were heard. But the Prince of the Kingdom of Persia withstood me one and twenty days," Dan. 10: 12. The answer begins when the prayer of faith begins, in all matters acceptable to God. Let us then seek the great induement, assured at the outset, that it is in store for us; that God is deeply interested in our obtaining it, and that we shall not fail save through half heartedness or unbelief. He longs to draw nigh to us and have us draw nigh to him—in a blessed experience, which shall have more than the power of miracles, in revealing to us the presence of God, His sympathy, His love, and Great Salvation! For this great blessing with a quiet faith, look! look! look to God for a leading thereto. Thus Spurgeon gained the victory and the power. And as you look, believe in the love that calls and urges. Seek not for a sign. "Blessed are they that have not seen, and yet have believed!"

Before leaving this part of our subject, it may be well to caution the seeker against forming plans as to the experiences which shall attend upon the coming blessing. If he does, he will be likely to be disappointed. "My ways are not you ways saith the Lord." As it is with conversion, so it is with this super-added gift. Rarely are the anticipated gifts realized in either case, when the blessing comes. Two essential things are to be looked for. They are, 1st. *Victory over sinful propensities* by a power that has come to dwell within us. And 2d. *Unction and help in Christain work.* If you have these two things, then you have received the baptism. And this leads me to add, that as many Christains cannot tell when they entered upon the narrow way, or how they were led into it, so many have received this baptism by steps so gradual that they cannot point to any special experience marking the event. What matters it, so long as in either case they have the treasure? The writer was once conversing on this subject with a brother beloved in the ministry, and he turned and said to me sadly, "Brother, I have had no such experiences as those you speak of, although I feel that God helps me in my work and in my inward warfare." I replied, "Your consistent life, we all ad-

mire. It affords ample evidence to us that you have passed from death unto life and that the mighty Helper is the strength of your arm. And whenever I hear you preach, I feel deeply impressed with the conviction that the Holy Ghost has developed in your heart the truth you are preaching and is aiding you in its delivery. And so it is when you pray, the Holy Ghost assists you." But while there are many such cases as these, the great majority will gain the gift, by a direct and conscious seeking. And it is undoubtedly the privilege of all, sooner or later, to be so filled with the Spirit, that every doubt on this matter shall pass away forever.

CHAPTER IX.

The Gift distinguished from its Counterfeits.

In this world so largely ruled by the father of lies, counterfeits are common. There are false prophets, false Christs and false Gods! Preachers in sheep's clothing, but inwardly ravenous wolves, abound. There are sham conversions, and even men pretending to have received this last Great Gift of the Spirit, whose claims are spurious and whose examples have brought the doctrine into reproach. Nevertheless the foundation of God standeth sure, and we can plant our feet upon it, and distinguish between the solid rock and a heap of sand. Real gold has abiding constituents that base metals and imitations never possess.

1st. The baptism of the Holy Ghost causes its beneficiaries to *adhere tenaciously to the Bible,* because He inspired it. Holy men of old who wrote it, spoke and wrote as they were moved by the Holy Ghost. And when He enters a soul, it is not to lead it to repudiate His own words, or to treat them lightly.

Christ prayed "Sanctify them through thy truth—*thy word is truth.* Show me then a man who substitutes his own fancies for the obvious teachings of God's Word, or has loose views regarding its authority, and I will show you one who is still in his sins, and has not the Spirit. The central sentiment of those who have received Him is thus expressed, "To the law and to the testimony, if they speak not according to his Word, it is because there is no light in them."

2nd. Another distinguishing feature of the Holy Baptism is, *an increased affection for the Church of God, and a firm adhesion to it.* I mean, of course, true Churches, such as believe in Conversion, in the Bible, and in Christ. Albeit men receiving this Gift, see more clearly than before, the low grounds on which most of their brethren are walking, they do not separate themselves from them saying, "Depart from me for I am holier than thou." But with loving sympathy akin to that of the Master, and inspired by the Holy Ghost, they abide with them, and seek to lead them up to the heights of privilege above. How lovingly Peter and John went to those in Samaria, converted under Phillip, but had not received the great blessing, took them by the hand, greeted them lovingly, and prayed

for them that they might receive the Holy Spirit. And so wherever the preachers of those days went, they gathered the converts, instructed them in their privileges, and sought to lead them into the possession. Depend upon it therefore, that when professed receivers of this blessing withdraw from their Church connections, voluntarily, and unforced, another Spirit than that of love actuates them, and it is another baptism diverse from that of the Holy Ghost, which has fallen on them. Says Jude, "There be they who separate themselves, sensual, *having not the Spirit!*"

3d. The true Baptism is *eminently charitable* in the modern sense of that word, while the false is sensorious and given to severe criticism and judging. "Charity thinketh no evil." It "covers a multitude of sins." The more of Divinity there is in a man's soul, the more his heart is filled with love to God and his brethren. He will not judge them coldly and without sympathy. How lovingly and tenderly Paul speaks of his brethren of the Jewish Church in Rom. 9th: "I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, *that I have great heaviness and continual sorrow in my heart.* For I could wish myself accursed from Christ for my brethren, my kinsmen accord-

ing to the flesh, who are Israelites," &c. Such a spirit is given a man when the Pentecostal blessing comes *and stays with him*, while he enjoys it. When therefore, a man professing to have received this gift becomes a sharp critic on his brethren and delights in parading their faults before others, you may safely regard his experience, as at heart, only a counterfeit of the true coin of heaven.

4th. The genuine baptism leads to increased activity in all useful lines and in all Gospel work. How quickly the Apostles went to work, after the baptism came upon them! Paul received the blessing and what a life of labor he entered upon at once. So in these last days, when men like Moody, Finney, Spurgeon and Mills receive this gift, then the great work of life begins. Whittier well says :

> "Not to ease or aimless quiet,
> Doth the inward answer tend,
> But the works of love and duty,
> As our beings end."

Wherever this baptism is professedly received, if it does not lead to *increased activity and unselfish labors*, where it leaves a man selfishly ruminating on his personal security and rich experiences, content to see

others drift down the stream while he is on the shore, there we may be sure the Great Pentecostal blessing never came. It is only a counterfeit.

5th. *Greatly enlarged fruitfulness* is another feature, which distinguishes the true annointing from the false. Manifestly, the original and primal advent of this gift upon the Apostles and early Christians *greatly increased their moral and spiritual fruitfulness.* What multitudes were converted under their labors! Jesus said, John 15: 5, "He that abideth in Me and I in him *the same bringeth forth much fruit.*" And again, "Herein is my Father glorified, that ye bear much fruit" More forcible still and entirely conclusive on this point are the words of Jesus, recorded in John 7: 38, 39. "He that believeth on me, as the Scripture hath said, out of his belly shall *flow rivers of living water*! But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given, because Jesus was not yet glorified." This immensely rich promise affirms a vast increase of spiritual power and fertility, ever attending the Baptism of the Holy Spirit, Why should it not be so, when to our natural power, there is added that of the Holy Spirit? Shall I be more specific in elucidating this part of our subject? Let me say then:

1st. When you pray, you will have a consciousness that the Holy Spirit helps you and others will feel it too. God will seem to them very near!

2d. When you speak in testimony or exhortation God will help you and make your words impressive.

3d. Your very silence, will at times impress people more strongly than words could do, that God is with you, enabling you to control the unruly member.

4th. Your exemplary and conscientious conduct, will after a time impress those who look on and see it with the reality and practibility of the religion you profess. You may not see much of it on earth, but you will in heaven. For your prayers are all laid up, your tears bottled, your words of warning registered and your general influence the Holy Ghost is gathering in a cloud above, which by and by will descend in showers of blessings. Only believe, thou baptised child of God, persevere in prayer and labor and you will yet see the verity of Christ's words, "He that abideth in me the same bringeth forth much fruit." But the counterfeit baptism beareth only briars and thorns. "Wherefore *by their fruits* ye shall know them."

CHAPTER X.

How can the savor of this Baptism be ~~obtained?~~ retained? And is it ever lost?

We have before shown that it exerts a powerful *sealing* influence. Many passages affirm this. We need not repeat them here. In accord with them is the testimony of Christian experience. The Baptism once enjoyed can never be forgotten! Its peace, its joy, its victory and communion with God, will remain engraved on the memory, as doubtless are pictures of heaven on the minds of the Angels who fell! Life ever after will be to such, as was captivity and slavery to Israel, when they sang so sadly, "By the rivers of Babylon, there we sat down! Yea, we wept when we remembered Zion! We hanged our harps upon the willows in the midst thereof! How shall we sing the Lord's song in a strange land!" And this sweet memory of liberty lost, will lead to many a stout uprising against the powers that oppress. And in some of them, most likely the lost ground will be regained. Hence in part the recovering and sealing

power of the Gift, when once received. And hence while great numbers go back who have received in conversion the first installment of spiritual power, those who receive the second, with few exceptions, hold on their way. Yet we have reason to believe, there are sad exceptions to the rule. Paul intimates this when in his letter to the Church in Gallatia he asks, "Are ye so foolish, having begun in the Spirit, are you now made perfect in the flesh?" And in the exhortation, not to "quench the Spirit—whereby they had been sealed," he certainly intimates that even such are in danger. And more strongly still he warns against the danger when he says, "It is impossible for those who have tasted the *heavenly gift* and were made partakers of the Holy Ghost, if they fall away to renew them again unto repentance." We think we have known some such during an observation of nearly seventy years, who evidently received the Great Gift, ran well for a time, and afterward relapsed, finally and fatally. We call to mind one, who received, apparently, this blessing. God annointed him to preach; for a time he ran well; God blessed his labors, and souls were converted under his preaching. But his views were sharply criticised by his brethren, wrongfully I think, both as to the assaults

on his Theology and in the spirit of severe censure manifested. He retaliated, withdrew from the Church and went off with a faction, which finally broke up and was scattered to the four winds. Poor man! He is dead now, but I fear he never regained the height from which he fell.

I knew yet another, who while in the Theological Seminary, seemed to receive richly of this gift, and for a time seemed to walk in heavenly places in Christ. But when he went to preach where his father lived, south of Mason an Dixon's line, he was fiercely persecuted and driven from his native State on account of his views of slavery. And north of that line, even in the free States he was shut out of Orthodox pulpits, assailed by the mob and caricatured by the press. By degrees his spirit become soured, his tongue censorious and vituperative. He left the Church, denounced it unsparingly and finally lost all faith in the Bible and I believe in God. Such cases, though rare are sufficiently numerous, to warn us that as once the angels fell from their lofty principalities, so even eminently sanctified men, are liable to fall from their steadfastness.

On the question, how shall the savor of this holy annointing be retained? We reply:

1st. By retaining *a perpetual sense of dependence on the Indwelling Spirit.* The convert who commences his religious life in conscious weakness, looking wholly to God for help, finds himself sustained. But when he has waxen strong and became fortified, as he thinks, by experience and knowledge and Christain association, *and leans on them,* then his strength departs and his enemy assails and overcomes him. So also is the man of Pentecostal endowments shorn of his strength, when he fancies himself so rooted and grounded in character that no wind of temptation will ever overthrow him. This was the fatal mistake of a noted sect of modern Perfectionists, now nearly extinct. They held that they had asked God to make their faith perpetual and had exercised faith that He would, and that therefore the banner of holiness was nailed to mast-head, and falling into sin thenceforth was impossible! To retain our standing, there must be preserved *a perpetual sense of personal weakness* and absolute dependence on the Holy Helper. Nor will continual watchfulness, prayer and effort become obsolete, while we are in the flesh and in a world of Devils and sin.

2d. To retain the blessing, we must seek *a constant growth*—Forgetting the things behind, we must press

forward to those before. Even after this baptism there remains much land to be possessed. Said Paul, "Brethren, I count not myself to have apprehended, but this one thing I do, forgeting the things behind and reaching forward to those before, I press toward the mark for the prise of the high calling of God in Christ Jesus." It will not therefore do for the man who has received this baptism to rest on his laurels, but like an army to which the King has sent a great re-enforcement, it must lift its tents and march forward to larger conquests. So must he seek growth and enlargement and richer and yet richer acquisitions. Says the Psalmist, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;" and Isaiah, "They go from strength to strength;" and Paul, "We all with open face behold ing as in a glass the glory of the Lord, are changed into the same image, *from glory to glory!* Even as by the Spirit of the Lord!"

CHAPTER XI.

The attitude the Church in its varied organizations should take with relation to this Baptism of the Spirit.

PROFESSORS OF THEOLOGICAL SEMINARIES.

We will begin with the Professors in our Theological seminaries. Brethren, we have a profound respect for you and your calling and an ideal of possibilities of usefulness before you, it will be difficult fully to express. We believe God has put within your reach the power to quadruple the influence of the next generation of missionaries and preachers of the Gospel. Into your hands God has placed the power of *moulding the men*, intellectually and spiritually, who, going forth from the seminary, year by year, are to break the bread of life to the Churches and the people of the world. The mark of your hand will be upon them and their work so long as they live. Their Theology will, with an exception here and there, be your Theology. Your con-

ception of Christ, their conception. Your views of the Holy Spirit's work, their views. And your experience of his power to sanctify, empower for work and fill with the fullness of God, will go forth with them into their fields and be the living model present and impressive, all their days! Nor will your influence in this respect, terminate with them, but will travel on, transmitted from hand to hand, to generations unborn. And if there be a class in the Church of God, more important than any other, around which our Churches should gather to offer up special prayer in their behalf, that class is made up of the Professors in our Theological seminaries. Possibly some may deny that their influence and power is so great. To this we reply. If it is not, *it ought to be.* Yes, and it can be and will be if the Professor is filled with the Spirit as it is his privilege to be. Who ever spent an hour in Finney's Theological lecture room and was not impressed with the power of his prayer, and the manifest presence of the Holy Spirit there? Brethren of the seminary, *the actuality* of your influence is one thing, *the possibilities* are quite another! Suffer the writer to make some suggestions as to your duty in relation to this Baptism of the Spirit.

1st. You need it personally in the fulness of its power. You sit in Moses' seat. You need the power which rested on him, and you can have it in largest measure if you will. Your communion with God may be so blissful, that when you come from the closet before your classes as Moses from the Mount, so will your face shine, that you will need to vail an experience too bright to utter. Moody said the experience of this Baptism he had in New York, was too rich and sacred for specific description. So it may be with you. And if any need to know, in largest measure what this blessed Baptism is, they are the successors of Peter and John and Paul, who like them are to hand down to generations below them, the Gospel in its fullness of experience and doctrine and power. If Peter and Paul needed this baptism, can you do without it? If Jesus must have it, can you dispense with its aid?

2nd. Let it be a cardinal doctrine of the Seminary, that the Holy Ghost is the Great Instructor in your school, presiding over every study—every lecture, every session! So important is this doctrine of the Spirit's teaching and illumination of the inspired Word, that in the writer's estimation, *especial attention* to the matter should be among the first doctrines

taught, and deeply impressed upon students as they enter the school. Let your school be emphatically the the school of the Holy Ghost.

3d. May the writer urge upon you *special lectures and studies upon this topic,* so that your graduates may no more come forth from the Seminary, with no definite opinions or views regarding it, as has heretofore been true. It is too great a matter to be thus ignored and pushed into the back ground.

4th. Insist upon the indispensableness of this baptism as a qualification for preaching the Gospel. And do not recommend a man for licensure or ordination till he gives evidence of having been ordained and endued with power from on high. Suffer the advice of your brother thus far, and when the chariots shall come to take you up, may Elijahs mantle fall from the shoulders of each of you—upon the sons of the Prophets.

A WORD WITH THEOLOGICAL STUDENTS.

The attitude of the Theological students of our country in relation to the subject we are discussing, stands next in importance to that occupied by their Professors and teachers. Indeed, they are soon to take

their places and teach Theology to another and a larger generation. It is the hope of the writer, and indeed his expectation, that they will be more devout than their fathers, will have a larger experience of the Spirit's power, and do an immense work in leading our Churches up into the higher life. We cannot be far off from the millennium—that perenial hope of the Church, and you, the Theological students of the twentieth century, and the last decade of the nineteenth, may have the golden privilege as well as responsibility, of completing the conquest of the world for Christ. But depend upon it, brethren, institutions of learning will never do it, nor logic, nor eloquence, nor any and all possible organized institutions and societies of men. Nay, without the Holy Ghost inspiring them, they may *hinder* the Gospel more than help it. Witness the Theological Seminaries of Germany and other parts of the world. Your own personal experience has doubtless taught you that victory over beseting sins is not insured by favoring circumstances, nor yet by dint of the human will. Nothing brings victory in that warfare, but the Holy Spirit coming to our aid. Just so is it with the larger warfare, between the Church and the world. Unless the Holy

Ghost goes forth with the people of God, they are as surely defeated, as were the Israelites when Jehovah went not forth with their armies. What then is the great thing you need? It is the indwelling Holy Spirit. And you need Him in richest measure. And the burden of this appeal to you is that you seek His indwelling and bestowments in Pentecostal fullness. That you give the Holy Spirit possession of the whole house. Don't turn Him off with a room or two. Nor like Israel, rest on your arms, while there remain large territories of the land of promise yet unoccupied and unsubdued. If you have read carefully the considerations brought forward in chapter 5th, adduced to prove that a Baptism of the Holy Ghost, like that bestowed at Pentecost was *designed for the modern Church* as well as the Apostolic in all essential elements, I am pursuaded you must believe there are great gifts in store for God's people, sadly ignored, neglected and unsought. But should you fail to agree with us there, we shall surely be at one in the admission of the duty and privilege of being "*filled with the Spirit.*" May the Lord show you how much that implies, and pour upon you the Spirit from on high till with David you say, "My cup runneth over!" Were the Thelogical

students of the world thus to seek and thus to find, what life and power would be imparted to our Churches and revivals would fill the land!

Suffer me again to call your attention to that sample-seeking of the Spirit, which at Pentecost brought the blessing upon the Apostles and their brethren. Our Lord was crucified on Friday. On Sunday, which was the second day of the passover week, he arose early from the dead. That was the day when the first sheaf of the opening harvest was waived before the Lord. Lev. 23: 11. Fifty days from that waiving came the Passover festival. Lev. 23: 16. We are told that after his resurection, Christ was seen of the disciples for 40 days. Acts 1: 3. Then he led them out as far as Bethany, where he was parted from them and ascended up into heaven. This leaves ten days before the feast of Pentecost. Among his last words were these "Behold I send the promise of my father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This power was that which accompanied the Pentecostal outpouring of the Spirit. The disciples returned to Jerusalem, and at once went up into an upper room, and began a meeting of prayer for the great blessing. Did it come at once? No! not

in answer to the first prayer, and not at the end of the first day of prayer. Will it come tomorrow—the second day? The Master has not said. They pray on and talk over the matter till the sun has set, and still the blessing lingers. *A third day* of prayer and conference over the matter and it does not come! a fourth! a fifth! a sixth! a seventh! and still it is withheld! What can it mean? No doubt the faith of some is weak and faltering. Perhaps some of the faint-hearted suggest there must be some misunderstanding of Christ's words, and they had best give up the so far unsuccessful search. But stronger faith of others held them to the promise. Meantime in their talk over the situation—their small numbers—the power of their foes—their personal imperfctions—the artifices of the world, the flesh, and the Devil, all arrayed against them—more and more the sense of need pressed upon them, and more and more they could appreciate the value of the gift—when it should come. They were ripening for the reception. The ground was being broken up and prepared for the shower which was gathering. Thus they entered on another week of prayer. Three days pass in it, but it has not reached them! But it is coming! The pressure of an inward

importunity gives assurance that it is at the doors. Early on the morning of the tenth day they hasten to that upper room and with one accord lift up their voices to God! It is enough! Their faith has been sufficiently tried. The gift comes down and they are all filled with the Holy Ghost and speak the word with a power unknown before. Let me call your attention specially to the length of time occupied in this prayer meeting for this blessing before it came. It was a long prayer meeting. Few have been like it. Who knows of one in the history of the modern Church? How puerile beside it, the usual preparation for a revival! Perhaps the long course of preparation inaugurated by Rev. B. Fay Mills in the cities where he is subsequently to hold revival meetings, resembles it; as did similar preparatory meetings insisted upon by Rev. John T. Avery and other evangelists. But those latter imitations come far short of the original in intensity of purpose and in the time actually spent in fervent prayer for the gift. Yet those ten days were the most profitable of all in their past history. Perhaps of their future also. What changes they wrought in the men and women who were there! Changes in experiences and in power to do good! What if they had

faltered and ceased to pray for the gift at the end of the first week? Then Pentecost to them had never come! And at the end of the ninth day of fervent seeking and patient waiting, had they given it up as a fruitless search, how sad the failure! No doubt they were tempted to do so before the Lord saw fit to crown with glory that ten days probation of prayer! What an example, rare and suggestive, our Lord holds up before those who in the after ages should set their hearts on the reception of the same great gift. It suggests the holding of some such prayer meetings in our modern Theolological Seminaries for the like endowment! Conducted aright, I believe they would be followed by surprising results. If held once in a year, in all our Churches and colleges, and seminaries, I believe this world would be essentially evangelized, and the millennium brought in, in an hundred years.

Brethren of the Seminary, Students and Professors, allow me to suggest a program of topics to be prayed over and considered during those ten days. I would suggest two daily sessions—forenoon and afternoon, and the evening spent by each in his room alone with God, in private prayer, heart-searching, and meditation.

Day 1st. A solemn convocation of Students and Professors, and spent *largely in prayer* for the Holy Spirit to make those ten days blessed and eventful like those which preceded the day of Pentecost..

Day 2nd. The *passages relating to the Baptism* of the Holy Ghost in the Old Testament and the new, *carefully read, considered and prayed over.* Very likely this to be satisfactory, would occupy the sessions of two days and perhaps more.

Day 3d. *Personal experiences* and testimony given, of answers to prayer, and helps received from the Holy Ghost with the view of ascertaining, how much larger help we may hopefully seek from him, in these and other lines.

Day 4th. Personal confessions of beseting sins, not yet conquered—advice asked and given—as to the way to victory.

Day 5th. Extracts read and considered relating to the baptism of the Spirit, found in the biographies of such men as Wesley, Finney, Taylor, Spurgeon, Madame Guion, Tennant, Brawnwell and others.

Day 6th. Sermons from preachers who have definite views and experiences relating to it.

Day 7th. The *Spiritual experiences and measures of the Spirit a man must have* to be an effective preacher of the Gospel.

Day 8th. What constitutes *a call to preach the Gospel* and on what principles shall one make choice of his field of labor?

Day 9th. *Revivals, by what means* brought about, and how converts and church members can be kept from backsliding.

Day 10th. Review of the meetings—testimonies given as to their value, and helps received therefrom.

Of course, brethren, you will regard the above only as a rough and suggestive outline, and to be varied as maturer thought or circumstances may suggest. What the writer desires is that you in your seminary try *once,* at least, *the result of following the Apostolic example.* He has never known but one such, or nearly such prayer meeting. And of that he will give an account as he remembers it. During his Theological course, a special vacation of one week was given the students. Some took a limited outing and others stayed at home. Of the latter, there were a few, who, dissatisfied with their religious condition, agreed to

spend the week in an effort to draw near to God and seek a baptism of the Spirit and an elevation to a higher plane of holy living. I think there were half a dozen or so of such, who on the first day of vacation, quietly went into the Theological lecture room to pray. They were in earnest and God met them. As they began te pray, the Holy Ghost helped them to a vivid view of their great necessities. And they prayed, consciously aided by a power from above, with an importuity which could not be denied. And this power in prayer fell upon all. When the noon bell rang they rose and went out, but how softly they walked! In the afternoon there were perhaps twenty, who heard of the meeting and were drawn there by a mysterious power. And now the power of God was more manifest still! The spirit of prayer carried all before it. The next day the room was crowded and mingled with agonizing prayers and struggles for deliverance, there were voices of joy and gladness, almost shoutings of deliverance, from men who but yesterday were clanking the chains of sin. I had been out some fifteen miles with a friend. But news reached us of the great work of God among our school mates and I hastened back, to see a sight—Pentecostal and astonishing! In-

deed, it lacked little of a literal repetition of that noted day! For they were all of one accord. We were astonished at the unwonted power with which they spoke and praised God as the Spirit gave them utterance. They spoke as with tongues of fire! And miracles of deliverance from the bondage of sin, were performed by the mighty Spirit which was there. The work continued through the week, when the usual studies were resumed. But the influence of that prayer meeting long remained. My class mates, who at that meeting gained deliverance from sins, which had long annoyed and clung tenaciously to them, carried their credentials of emancipation all their days. Two of them whom I now have in mind, received the tongue of fire. Thenceforth they spoke as men whose hearts were full. Full of love to God and zeal for souls. They have gone home now. But being dead, they yet speak. Brethren of the seminary, the ten days prayer meeting over the topics suggested is quite in the line of your studies. The time thus spent would not be thrown away. It might bring blessings as great as did that memorable Apostolic prayer meeting. *The bare possibility* of it, is an ample warrant for following the great example.

TO THE MINISTERS OF THE GOSPEL.

1st. Brethren: I have somewhat to say to you —the angels of the Churches—the embassadors of the Lord Jesus. Having myself been a preacher for the space of half a century, I know somewhat of your needs, your heart yearnings and your trials. Of your needs, in order to greatest efficiency, that which I mention first is this reception of a double portion of the Divine Spirit. Comparatively fruitless were the Apostles, though endowed with miraculous powers, until they received the Holy Baptism at Pentecost. After that, a converting and sanctifying power attended their labors, which made them ten fold more effective than before. So it was with Moses and Joshua and Elijah and David and Sampson and all the prophets of the Old Testament. But when the Spirit of the Lord came upon them there was an immense augmentation of their power. So it has been from Pentecost down to our era. Men and women like Madame Guion, Mrs. Rogers, Luther, Wesley, Whitfield, Finney, Spurgeon, Moody and Mills, sought this larger endowment; some of them, if not all with strong crying and tears, and they obtained it, many of

them with an experience too sacred to be specifically described. Thenceforth their labors were attended with wonderful success. Let me call your attention to a single passage of Scripture, where success is strongly promised. John 7: 38, 39, "He that believeth on me, as the Scripture hath said, out of his belly shall flow *rivers of living water!* This spake he of the Spirit which they that believe on him should receive, for the Holy Ghost was not yet given." This remarkable passage gives promise of an immense influence for good, possible to the believer. Rivers of living waters flowing from him! Not a mere rill of the water of life! Not a brook! nor rivulet, but a river! And not one only, but *rivers* of living waters! Brother preacher, this is an assurance for your encouragement. It was intended to make you dissatisfied with small results and to inspire in you a hunger and thirst after such an additional endowment, that you should go and bear much fruit. "Herein is my Father glorified that ye *bear much fruit.*" But did Jesus mean that this immense, this royal fruit bearing, set forth under the figure of "rivers of water" flowing from the believer, should attend the steps of Christians *only partially endowed* as were the Apostles when these words were spoken?

Far from it! For inspiration adds, "*This spake he of the Spirit which they should receive* who believe on Him, *for the Holy Ghost was not yet given,* because the Son of man was not yet glorified." That is, this promise of enlarged usefulness was to characterize those and those only, who should receive the Holy Ghost in the rich measures bestowed on the day of Pentecost! The cases of the Apostles, of Moody, of Millls and Spurgeon illustrate this. But on what condition did the Apostles receive the great endowment which made them so fruitful? They sought it. They prayed ten days for it. Their persistency of prayer and waiting for it so long, showed their earnestness and importunity and faith in Him who had promised It is safe to say *they never would have received it,* had that importunity, that faith and that seeking definitely for *this blessing* been wanting.

Brethren, have you thus sought this endowment of power foretold by Joel and promised by our Lord? Have you heeded the lesson taught by the Pentecostal object lesson God has hung up in the vestibule of the Christain temple? If not, is it strange that only rills flow from you, instead of rivers of living waters, as was true of Christ's own disciples before Pentecost and its

baptism? Heed not the idea that this great gift is not definitely to be sought. Go up into that upper room and listen to those earnest prayers. What is it they are praying for? It is for power. Don't imagine yourself equipped for preaching by years of study in college or in the seminary. No, not even had you miraculous power added thereto and such piety and measures of the Spirit, as the Apostles had before Pentecost. "Tarry in Jerusalem till ye be endued with power from on high." Advice that higher than that of your Theological Professor. I beseech you heed it. Like David say, "I will not give sleep to mine eyes nor slumber to my eyelids till I have found a place for the Lord, a habitation for the God of Jacob"—a place in my heart where his Spirit in fullness can dwell and through me do all his pleasure. So shall the Holy Ghost enter and his train shall fill the temple. Thenceforth shall flow forth from you rivers of living waters. One shall flow through your family, refreshing it and making it like a watered garden! Another shall run through your Church and Congregation, strengthening Christians, converting sinners, and repressing sin.

Through your correspondence shall flow another river. And through the elesiastical body with which

you associate will flow yet another, and all these shall roll onward, long after the man who set them in motion has passed away, thus bringing to pass the saying "He that abideth in me the same bringeth forth much fruit."

2nd. The next thing that we as Preachers need, in order to success, is a Church in like manner endowed and coöperating with us. All successful Evangelists and winners of souls to Christ have felt this. But how shall we lead the flock, except we first, like Joshua, go over into the promised land, and thus become qualified to conduct our brethren there? So did Peter, and John, and Phillip, and Stephen, and Paul, and thus were qualified to lay their hands on their brethren and they also received the Holy Ghost. The husbandman that laboreth must first be partaker of the fruits.

3d. Let me ask you brethren, are you satisfied with the Spiritual Condition of our Churches? Do the meagre results of preaching and labor in them, as reported in the Annual Statistics, satisfy you? Many of our Churches hardly keeping up with the depletions by deaths and removals, and the entire denomination adding on an average, scarce half a dozen to a Church! Vast is the machinery employed, but small the output!

Alas! Where is the success of the early Church? Where is Pentecost? Where the Baptism of the Holy Ghost? To come nearer home—brethren, does your personal success fill out your ideal of the power which should attend Christ's Embassador? Do you feel that power fills your study, fills your desk, fills your heart and the house of God where you preach the Gospel? Have you in your Church Aarons and Hurs whose hearts follow you in pastoral visitation, in the preparation of your discourses; and while you preach, do you see heads bow in prayer for you, that the Spirit of God may carry home your words? Have you instructed your people into their high privileges under Pentecostal endowments? Have you ever preached to them one sermon on the Baptism of the Holy Ghost? If not, is it not high noon day for opening before them this great matter? Oh! How we each need a rich personal experience of the blessing to lead others there!

Say not I am alone and have no helpers to aid me in rising to these Gospel heights! Quite possibly, even in your Churches there may be hidden ones, who like the two holy women Moody speaks of as aiding him so much, are praying for you, that you may be endowed with the power. Seek them out and ask them to pray

for you that you may obtain the double portion and pray for you also when you preach. No helpers! Where is the Holy Ghost? Where the arm of the Lord? And where the exceeding great and precious promises? O! for some Elijah at our side, to pray, "Lord open this man's eyes that he may see! And the Lord opened the young man's eyes and he saw and behold the whole mountain was full of horses and chariots of fire round about Elijah!" With helps so mighty, let us rise to our privileges and take possession.

TO OUR BAPTIST BRETHREN.

We bear you record, brethren, that you have an especial zeal for what you believe to be the proper mode of baptism, and the proper subjects. But there are *two kinds of Baptism*—that of water and that of the Holy Ghost. The one a Symbol, the other is the Substance. The one a great reality, the other only its shadow! Man administers one, God the other. The difference in their value and relative importance, no tongue can tell.

John the Baptizer is held in high repute by our Baptist friends. Let us hear what he has to say on

this important matter. Matt. 3: 11. "I indeed baptize you with water unto repentance. But he that cometh after me is mightier than I, *whose shoes I am unworthy to bear. He shall baptise you with the Holy Ghost and with fire.*" Following Matthew, each of the other Evangelists repeats in his Gospel this most emphatic testimony of John, to the infinitely superior importance of the Baptism of the Holy Ghost And the intent of thus putting John's words in all the Gospels was, that no one who should read but one of them, should ever question the superior importance of being baptised with the Holy Ghost over that of a baptism of water. The Apostles, before Pentecost had been baptised with water, and doubtless at the hands of Jesus Himself. But that did little towards making them in heart or hand what they needs must be to do the work before them. That was accomplished in the baptism of the Holy Ghost. And brethren, the promise of that baptism, in all its essential richness, is to you and to your children and all that are afar off, even to as many as the Lord our God shall call. How much you need it to sanctify your heart and life and to give you power in speech and prayer! How much your membership in the Church needs it also! Yet, how have you treated

it? You have honored John's baptism; how have you treated Christ's? You have preached on *water baptism*, many, many times! Did you ever preach one sermon on that of the Holy Spirit? You have urged men to be immersed, that is, *the body*. How much did you ever urge upon them the importance of that great Pentecostal Baptism, in which *the souls* are cleansed and filled with all the fullness of God, so that thence onward, God shall dwell in them and walk in them? I will not reprove you for your zeal for what you regard as the proper mode of water baptism. But Oh! this neglect of the other! This practical ignoring and pushing into the background, that which God intended should be foremost and overshadowing, has been a sin reprehensible and inexcusable.

Let me ask you to begin a just reform, by preaching at lest *three sermons on the baptism of the Holy Ghost where you do one* on the baptism of water. And further, be as sure that you and your brethren are baptised by the Holy Ghost in latter day fullness, as you are that you have been totally immersed in the water, which is at best only its material shadow! What is the shadow to the substance and what is the husk to the corn?

A WORD WITH MY METHODIST BRETHREN.

Beloved—I am a Congregationalist, naturally such, and such by education. I was converted in that Church, have worked in its harness all my life thus far, and expect to unto the end. But my heart is full of tender feeling towards my Methodist brethren. I admire your strong adhesiveness one to another, your laborious and self-denying preachers, your aggressive work among the poor and helpless. I rejoice in your wonderful growth, and at the bold and advanced stand your great conferences have taken against the saloon curse, and the political parties which pander to it. But most of all I admire *your prononced belief in the baptism of the Holy Spirit*, as a latter day blessing, as well as Apostolic. Your honored founder, John Wesley—the Paul of modern times—who from Jerusalem round about to Illyricum fully preached the Gospel, *gave an emphasis to this* doctrine, equalled by no other man within the last 1,000 years. Honoring this great feature of Christ's dispensation, God honored him. The Holy Ghost, whose baptismal power he preached, wrought wonderfully with him. Souls were converted wherever he went. Nor was that all. In almost every gathering

of converts large enough to form a class, there was raised up some one suitable to be a class-leader. On him he laid his hands and prayed that he might receive the Holy Ghost. And forth-with he developed a power in counsel, speech and prayer, which was not of Earth! So in larger circles of classes, exhorters and local preachers were raised up, who well supplied the local want. Then in the larger circles of Churches, itinerant preachers, elders and bishops arose, each annointed for his specific work, and usually wonderfully adapted for it. In all these gradations of leadership, the one great and indispensable thing insisted upon by Wesley, *was that the man must* have received the baptism of the Holy Ghost, or be deemed unfit for the place. No learning or power of oratory was allowed as a substitute for this super-natural gift. This was Apostolic. This was of the Holy Ghost. And this doctrine, brethren, with its attendant realization, has in my opinion been the source of your wonderful growth and prosperity. But while your growth is wonderful, not less so in my estimation, have been the vast numbers of men, who from obscurity and the vales of ignorance, have been raised up and endowed with powers of persuasion and eloquence, not unlike that possessed by the

primitive Church. Especially have they been successful in the great work of the Church, that of converting men. Not infrequently, a simple class-leader, being more efficient in that line than a Professor of Theology! And indeed knowing more than he, about Christ as a Saviour from sin and sinning! But brethren, while your past has been glorious, your future is dangerous. Suffer a friend to suggest some of its sources.

1st. You are greatly in danger of filling your Churches with unworthy members. I have noticed that in your conferences a premium seems to be offered for the report of largest numbers added to the Church. So that he who presents the largest list is counted worthy of the most desirable appointments. I do not say this is universal, but in my observation it has been so general, that a great temptation is placed before the preacher, to report as large a list as possible. Accordingly, not a few confidently pronounce those who came forward in their meetings for prayer, converted, and rush their names on the class books. And when the probation has passed, receive them into full membership, unless something special turns up against them, or they voluntary withdraw. In protracted meetings I have held with my Methodist

brethren, I have often been shocked by the reckless proclamation as converts, of people who had simply come forward for prayer and had said in a whisper or aloud, that they felt some degree of relief. Oh! it is wicked to help people to a false hope—to encourage them to build their house upon the sand!

2d. You are in danger of becoming proud and boastful over your numbers. Already you have surpassed all other denominations of Protestants in this country, and are yearly adding enormously to your membership. Satan will take advantage of this and tempt you as he did David, to number Israel. I fear he is doing it now. Let me warn you against this pride of numbers and may the Lord preserve in your ranks the humility of your early days, while He increases your list a thousand fold.

3d. Another danger I must not fail to warn you against, is that of *denominational selfishness.* Denominations are as liable to be selfish in their policy and their work, as are the individuals who compose them. We —the Evangelical Christians of different names are all brethren. And all the tribes of our Israel are dear to the Lord. And we are to love one another and seek each others prosperity as the brothers and sisters

of the same family. But when we become selfish and seek to push our denomination ahead of all others, and delight in our own advancement, however it may affect others, we may not only bring reproach upon Christianity, but offend the Master also. In remonstrating some years since with a Presiding Elder, for some such work of selfishness, he replied, "I intend to start a Methodist Sabbath school, wherever I can get fifteen scholors to join it." "And Abraham said to Lot, let there be no strife between me and thee and between my herd-men and thy herd-men, *for we are brethren!* Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."

4th. Another danger and that the greatest of all, is that becoming great and renowned, honored and respected, for your eloquent orators, your learned men, your colleges and seminaries, the number of your houses of worship and the vast population to which you minister, that by a slow but gradual process, your reliance will imperceptibly be transferred from the Holy Ghost to these great forces, as that by which you expect to advance and conquer. "Jessuran waxed fat

and kicked." Prosperity to a Church is more dangerous than poverty and much more to be feared. This was the rock on which the early Church was wrecked. When that Church was small in number, poor in purse, destitute of scholars and learned men, and surrounded by foes fierce and implacable, then it looked upward with steadfast eye to the Holy Ghost. On Him they depended. They sought the great baptism and they received it. And God was manifest in them, alike in prayer meetings and at the martyrs stake! These were the days of most rapid growth. Not because "the blood of the martyrs is the seed of the Church," but because *the Church was illuminated!* The Holy Spirit shone through it, revealing human selfishness and God's salvation. And when they spoke it was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power. But alas! When they had grown great in numbers, had built great Churches, had schools of Theology and of science, and had otherwise become renowned and influential, they began to rely on their earthly power and less and less on the Spirit. Farther and farther they wandered, as less and less became their conscious dependence on the Spirit of God. And that, brethren, is your danger;

that you become proud of your numbers, boastful of your schools, your great men, your missions, and your money. May the Lord save you from the demoralizing influences prosperity so often brings! May he keep you ever humble; not by stripes, but by loving and suggestive influences, such as he much prefers to the rod. Continue to proclaim as on the housetop, that *we live under the administration of the Holy Ghost!* that he is as ready now as in Apostolic days to descend in Pentecostal power, and sanctify his people. Let the Churches seek the great blessing as they did in the days of the sainted Wesley, and your final success will be assured. Suffer this word of friendly warning, brethren. And may the twentieth century look down upon a sanctified Methodist Church, in every important locality on the face of the earth.

CHAPTER XII.

Experiences of this Baptism testified unto by eminent Christians.

This appeal to the Churches would be incomplete, were the writer to omit in conclusion, the giving of samples of experiences of this Baptism of the Spirit, testified unto by men and women eminent for consecration and usefulness. We will first present that of Dwight L. Moody, as given by him in a great revival meeting in the City of Glasgow, Scotland. Mr. Moody said: "I can myself go back almost twelve years, and remember two holy women who used to come to my meetings. It was delightful to see them there! When I began to preach I could tell by the expression of their faces, that they were praying for me. At the close of the Sabbath evening meeting they would say to me, 'We have been praying for you.' I said 'why don't you pray for the people?' They answered, '*you need the power.*' I need the power? I said to myself! why, I thought I had power. I had a large Sabbath

School and the largest evening congregation in Chicago. There were some conversions at the time. I was in a sense satisfied. But right along these two Godly women kept praying for me, and their earnest talk about a 'special annointing' set me to thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive an annointing from the Holy Spirit; and there arose a great hunger in my soul. I did not know what it was. I began to cry as never before. The hunger increased. I was crying all the time that God would fill me with his Spirit. Well, one day in the city of New York, Oh! what a day! I cannot describe it. I seldom refer to it. It is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God there revealed himself to me, and I had such an experience of his love, that I had to ask him to stay his hand. I went to preaching again. The sermons were not different. I did not present any new truths. And yet *hundreds were converted.* I would not now be placed back where I was before that blessed experience, if you would give me all of Glasgow. It would be but the small dust of the balance."

On another occasion Mr. Moody said, refering to this experience, "The blessing came upon me suddenly like a flash of lightning. For months I had been hungering for this power of service, I had come to a point where I think I should have died if I had not got it. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in his service which makes it easy work." This experience has a bearing on the questions—Should this baptism be *definitely sought*, and does it sometimes come suddenly, and does it abide now, as in the days of Peter and Paul?

REV. B. FAY MILLS.

This distinguished Evangelist, whom the Holy Spirit is leading from State to State, and from city to city, and through whom he is working with wonderful power, is also one who like Moody, and Finney, and Wesley, and Whitfield, and Peter and Paul, believes in *a Special Baptism* of the Holy Spirit. He is one, too, who like them sought it, and as he believes received it, and hence mighty works do show forth themselves in his labors. In a letter to the Author, he thus alludes to his experience "You are right in thinking I have

received an especial *Baptism of the Holy Spirit.* I had been preaching for a number of years, and with considerable success, before I so much as realized, what was meant by the *power of the Holy Ghost.* The blessing came to me, as the result of the emptying of my heart and life before God, and the shuting up of myself to Him, and a subsequent season of severe testing. My life has been transformed by the definite fulfillment of the promise of God, in the joy and strength and power of the Holy Ghost."

We submit that the testimony of such a man, whose success is so marvellous, and whose praise is in all the Churches, as to the way by which the Lord led him into the baptism, which has so revolutionized his life and his labors, should have especial weight with all practical and earnest men.

MISS FRANCES E. WILLARD.

We next give the testimony of Miss Frances E. Willard, President of the National W. C. T. U., and the most distinguished Christian woman of America, if not of the world. This lady was hopefully converted at Evanston, Ill., in A. D. 1859. For some six or seven years she lived the usual halting and advancing—lower

plane Christian life. Then a great change came over her—an uplift in experience, in vision and in power—a baptism of the Holy Ghost! Thus she speaks of it and thus she was led thereto. "In 1886, Mrs. Bishop Hamline came to our village. This saintly woman placed in my hands the life of Hester Ann Rodgers, Life of Carvosso, Life of Mrs. Fletcher, Wesley's sermons on Christain Perfection and Mrs. Palmer's Guide to Holiness. My reading of these books and my talks with Mrs. Hamline deeply impressed me. Soon after Dr. and Mrs. Phebe Palmer came to Evanston and held meetings in our Church. One evening when Mrs. Palmer had spoken with marvelous clearness and power, she asked those who were desirous of entering into the higher Christian life, to come forward and kneel at the Altar. I and my mother went and kneeling, in utter self-abandonment I consecrated myself anew to God." Then there arose a severe testing, such as Mr. Mills alludes to, in which one sacrifice after another came before her, as the conditions of receiving the Great Gift—she longed for. One after another were laid on the Altar, even to "the pretty little jewels" on her person. This done, she writes: "A great peace came to my soul. I cannot describe the deep welling up of

joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing but to sing. I did not ask, 'Is it duty?' but intuitively knew what to do. The conscious emotional presence of Christ, through the Holy Spirit, held me. I ran about upon his errands just from love! Life was a halcyon day!" This continued—without interruption—till it was somewhat dimmed by yielding to advice not to confess the gift of God, in a new place to which she went to live, and where the doctrine had been brought into disrepute by the strange freaks and follies of some professing the Gift. This she mourned over as a grevious mistake and a sin, nevertheless she largely recovered the lost ground and still enjoys a large measure of the early joy, and grace and power.

REV. EDWARD PAYSON.

In the State of Maine, no minister has ever equaled Edward Payson, in power as a preacher, or in religious influence over the people. That he received this Baptism of the Holy Spirit, is evident from such records of his words and writings as follow. In a letter to a friend thus he writes: "Were I to adopt the figurative

language of Bunyan, I should date this letter from the Land of Beulah, of which I *have been for some time* a happy inhabitant. I can find no words to describe my happiness. I seem swimming in a river of pleasure, which is carrying me to the great fountain! God is now, literally, my all and in all, and while He is present with me, no event can in the least diminish my happiness, and were the whole world at my feet, trying to minister to my comfort, they could not add one drop to my cup."

A similar experience is described by President Edwards of a pious lady whom he knew. The Tennant brothers of New Jersey, have left behind a like record of their own experiences. And the death-beds of ten-thousand Christians have evinced a power of the Holy Ghost, triumphant over disease, weakness and pain, super-human, Divine and semi-miraculous. One question we wish to ask the reader in view of them, viz: Is it not possible to have this rich endowment—this vivid sense of God's presence—this victory over temptation—this full assurance of faith, and power of utterance *long before we reach the chamber of death?* We need it in the open field of active labor, where we can use it for the Glory of God, and the Salvation of men.

Admit we need dying grace, more yet we need the grace to live, and work for Christ.

We have the testimony of several others at hand, such as James Brainard Taylor, Rev. Chas. G. Finney, etc., but they accord so perfectly with those already given, that it seems superfluous to add them. In the mouth of two or three witnesses shall every word be established. We will add however some points on which all the witnesses agree—those withheld, and those given.

1st. They all confess the reception of this blessing, at periods considerably distant from conversion. In nearly all cases years after, as was true of the Apostles.

2d. That it did not come to them, till definitely sought, and that too, with strong persistency and importunate prayer.

3d. That its coming was not after the ideal of a gradual growth, advocated by many, but rather after the Pentecostal pattern, and so marked by peculiar experiences that they could not doubt it was from God.

4th. They each confess to a severe testing of their willingness to do and suffer for Christ, somewhat like that which takes place at conversion, before the Spirit in double portion came upon them.

5th. That with the blessing, there came an enlarged sense of the Divine presence, a new faith in His power, victory over sinful propensities, courage and liberty in declaring God's will, peace, joy, and an assurance of acceptance, which made doubt thenceforth impossible. In these things and more they all agree. It will hardly do for Christians lightly to set aside the testimony of these witnesses, backed as they are by Apostolic example, and warranted by the promises of our Lord. Nor is it safe to look around and ask, "Have any of the rulers of the Pharisees had this experience? and gauge our privileges in this line, or our duty to God, by attainments common in the Churches. It is to the Bible we must go, and to its exceeding great and precious promises, to learn the measure of our privileges and duties, and not to the ever-varying phases of religious life and doctrine prevalent in religious circles.

CHAPTER XIII.

The Divinity and Personality of the Holy Spirit.

Since the foregoing was written a brother in the ministry has recalled my attention to the general ignoring of the Holy Spirit and his work in the religious literature of the times. He also claims that not a few members of our churches *deny the personality* of the Holy Ghost, and interpret the words "Holy Spirit," "Comforter," etc., as indicative only of a moral and spiritual influence proceeding from the Father and the Son. He suggests that something more written on both these points would be pertinent and profitable. To the first matter we called attention in the introduction. We will add here as a further striking proof of a drift of the modern church from her anchorage in the Spirit, and his agency, the fact that the *Bibliotheca Sacra,* while published at Andover for the period of thirty-six years—from 1844 to 1879, *did not contain a single article on this vastly important subject.* And this silence of the great Theological Quarterly was matched by a similar silence of the pulpit during all those

years, and has been to this day. Is this because of the rapid increase and extension of human agencies, and a natural absorbtion in them and dependence on them? Possibly. There is doubtless danger here, even as there is to the wealthy to trust in their riches, and the strong to lean on their strength. But whatever may be the cause of this feature of our modern Church literature, there is need that we speedily retrace our steps and say with Paul, "*I will not dare to speak* of any of those things, which Christ hath not wrought by me, though mighty signs and wonders *by the power of the Spirit of God.*" The New Testament from beginning to end, abounds in exultant records of the work of the Holy Ghost. More than two hundred times between Matthew and Revelation, he is spoken of and His mighty work in the early Church. A like frequent acknowledgement of Him, is requisite in modern Church literature, to keep the people from forgetting Him and leaning on an arm of flesh. The other matter referred to by my friend—*the denial of the personality* of the Holy Spirit is graver still. And the results of such a denial, the writer believes, will not be less disasterous than the denial of the Divinity of our Lord Jesus Christ. Thus Mr. Spurgeon speaks of

it on page 191 of his late biography: "We have before us the wretched spectacle of professedly Orthodox Christains, publicly avowing union with those who deny the personality of the Holy Ghost." And because the English Baptist Union did this, he and the Churches which he had planted, withdrew from it and became independent. We will therefore give this matter more lengthy consideration. We begin with the confession of the unity of the Divine being and nature—that there is one God and only one. This is asserted positively and often in the Old Testament. It is repeated in the New, and it is grandly confirmed by the unmistakeable evidence of unity of design, manifest in all the works of creation. These two great books—Creation and Revelation, testify that God is one. With one voice they cry, "Hear O! Israel! The Lord our God is one Lord!"

The Deity is revealed in the Bible and brought home to the understanding of men, under the names and personalities of the Father, Son and Holy Spirit. In each of these personalities a special presentation of the Divine character and aid is given. To each is ascribed personality and Divine attributes. No candid reader of the book of God can escape the conclusion

that it reveals God to us, as one in being and three in personal representation of Himself to us. And if this is so, it must be because God saw that such presentation of Himself to the human family, would most fully reveal His love and help us in our low estate. It would have been one of the easiest things conceivable, for God so to have spoken of the Holy Ghost and also of the Christ, as to have forestalled and prevented all the long controversy over the question of the Trinity —the Divinity of Christ, and the personality of the Spirit. To that end it was only necessary to use words according to their common use and natural meaning. But for some reason the book of Inspiration so speaks of the Holy Spirit that earnest believers, with rare exceptions, accept Him as a Person, pray to Him as Divine, look to Him for help, and love and worship Him as God.

But our friends ask for proofs that the Holy Ghost is recognized in the Bible as a Person, and more than a Divine moral influence. We cannot enter largely into the discussion of this matter, but will give a few points. In John 14: 16, Jesus said to the disciples, "I will pray the Father, and He shall give you *Another Comforter*—Paracletos, that *He* may abide with you for-

ever." The word Paracletos, translated comforter, is a noun in the masculine gender, and designates a person, as truly as do the words, Jesus or Jehovah. And the promise of *Another Paracletos* by implication says "I have been your Comforter hitherto, but now I am going away, but I will ask the Father and He shall send you another Comforter, who will be my successor, and He shall abide with you forever." In verse 26, of the same Chapter he adds, "But the *Comforter*, the Holy Ghost, *Whom* the Father will send in my name, *He* shall teach you all things, etc." Here also is given the name of a person, and not of an influence, and three times His personality is taught in the italicized noun and pronouns.

In the next Chapter, John 15: 26, the same testimony to the personality of the Spirit is given in the words, "But when the Comforter is come, *Whom* I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *He* shall testify of me."

In the next Chapter, John 16: 7, Jesus said, "It is expedient for you that I go away, for if I go not away, the *Comforter* will not come unto you; But if I depart I will send *Him* unto you, and when *He* is come

He will reprove the world, etc. Howbeit when *He*, the Spirit of truth is come, *He* will guide you into all truth for *He* shall not speak of *Himself*, but whatsoever *He* shall hear, that shall *He* speak, and *He* will show you things to come, *He* shall glorify me, for *He* shall receive of mine and show it unto you." What means this repetition of the personal name Paracletos, and the long list of personal pronouns which follow in these last quotations? How easy to have said "*it*," if only an influence, and not a person was meant. And if Paracletos is not a person, what shall we make of the expression, "He shall not speak of *himself?*"

But these are not the only passages of Scripture which speak of the Spirit as a person. In Acts 13: 2, "As they ministered to the Lord and fasted, the Holy Ghost said, separate *Me* Barnarbas and Saul, for the work, whereunto I have called them." Here the Holy Ghost speaks, as a person and says, "Separate *Me* (or unto Me) Barnabas and Saul, to the work whereunto *I* have called them." The use of the two personal pronouns, *I* and *Me* and the act of speaking, assume in the strongest form the personality of the Holy Spirit. More emphatically still is the personality of the Spirit declared in the *Baptismal formula* which

our Lord gave His disciples in Matt. 28: 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here the personality of the Spirit is put on a par with that of the Father and the Son. And here by direct injunction of Christ, each person entering the visible Church down through the ages, in the ordinance of baptism is taught, in the most impressive form, the doctrine of the Trinity and the personality of the Holy Ghost. And let me ask why, in such an hour, in a rite so solemn and impressive, when the sensibilities of the convert, like melted wax are so warm and impressible, why choose that occasion for the use of language so expressive of the personality of the Holy Spirit? Surely it bespeaks *the vast importance of the doctrine.* It says in effect, "Let no man enter the visible Church until first taught that he has a personal Father—God, a Redeemer Jesus Christ the Son, and a personal Indweller and Sanctifier—the Holy Ghost!"

Like unto this and additional to it, is the Apostolic Benediction—"The grace of our Lord Jesus Christ, the love of God, and the Communion of the Holy Ghost, be with you all, amen." 2d Cor. 13: 14. This language also assumes and proclaims the personality of

the Holy Spirit, equally with that of the Father and the Son. And being the most suitable and complete of all Biblical forms of benediction for the closing of religious services, it has by common consent been adopted with great unamimity by the Churches of Christendom. And thus in the solemn closing of each religious service down through the centuries, each hearer leaves the house of God with words ringing in his ears, which teach the personality of the Holy Spirit Words assuring him as he goes out into the world, that there is a Father above who loves him, a Saviour who died for his salvation, and a Holy Spirit who has come to dwell with him in loving helpfulness and sympathy, to sanctify, empower and fit him for heaven. And yet again let me ask, why this teaching of the personality of the Spirit, thus impressively, in the closing words of each religions service? The answer must be, because of its pre-eminent importance in the Christian system. That it is of great practical importance is proven.

1st. *By observation.* Mohamedans and Jews believe, and strongly assert the unity of God. But denying or ignoring the personality and indwelling of the Holy Spirit, as well as the Divinity of Christ, the God

they profess to worship is far removed from them, and their religion is cold, cheerless and barren as the frozen zone. God is to them a God afar off and not nigh, as He is to those whose thoughts have to do with a Christ, who has walked in very flesh in our human paths, and was in all points tempted as we are, and who have also taken the Holy Spirit into their dwellings, and into their very bodies and souls to dwell with them all their days, in all efficient love and sympathy. Vast is the moral chasm between these two classes of believers in God. The powerful influence of the doctrine of the Trinity, is what makes the difference between the two.

2d. It is agreeable to reason also that the doctrine of the Divine personality of the Spirit, should exert a happy and powerful influence over those who accept it. Love in the form of enkindled affection is a great force, lying back of human willing and human action. Invaluable is its aid in the moral strife and in all Christain work. *But love attaches itself to a personality,* and not to an abstract moral influence. And that personality to affect our human nature powerfully, must be at hand and not afar off. The old adage, "Out of sight, out of mind" expresses an experience in this line as well as in another. With what exquisite

satisfaction, John speaks of the preciousness of this *personal contact* he had with our Lord! "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life declare we unto you." 1 John 1: 1, and 2. So to love God warmly and strongly there needs to be a presentation to us of Him as an indwelling Spirit, full of sympathy and love, One with whom we can walk all the day long and who will never leave or forsake us. One ready to help and mighty to save.

3d. *Experience* comes to our aid in proof of this value of the doctrine of the Personality and indwelling of the Holy Spirit. It is said in John 14: 17, "He dwelleth with you and shall be in you." Many other passages assert His constant attendance upon our steps, His fellowship with us, and his occupation of the body itself, making it his holy Temple. This wonderful truth accepted by faith, and confirmed by helps received from an unseen hand, gives the Christian victory over temptations of Satan, over fleshly impulses, over the world, and all the power of the enemy. Because an Almighty personal friend *is here by his side, and in his heart.* David said "I foresaw the Lord al-

ways before my face, for he is on my right hand that I should not be moved." This doctrine of the personality of the Holy Spirit, his indwelling, his sympathy, his help in every time of need, is too precious and too important to be left out of the volume of revealed truth. Nor can it be ignored or underrated, except at the expense of vast spiritual disaster, if not of spiritual death. Finally, the doctrine of the personality of the Spirit receives its complete and satisfactory demonstration only in the blessed Baptism of which we have been speaking. There is a theoretic acceptance of Chirst as a Divine personage. But in it we no more appreciate Him, than we do a man of whom we have only seen his shadow. But beyond this there is an experimental revelation of the God-Man to the soul, given to us by the Spirit and by Him alone. Paul speaks of this latter when he says, "No man can say that Jesus is the Christ, but by the Holy Ghost." So also when he says "But when it pleased God to *reveal his son in me.*" So when Peter said to Jesus, "Thou art the Christ!" The Master replied, "Flesh and blood hath not revealed it to thee but my Father only." In like manner there is a *theoretic* acceptance of the personality of the Holy Spirit, and beyond this *an experi-*

mental acquaintance with him, demonstrative, realistic, delightful, helpful and personal. As truly personal to us as is a father, mother or a human friend. In a letter before me a lady of eminence, thus speaks of an experience in this line. "Sometimes my communion is with the Father. Then with the Son. At other times with the Third Person in the Adorable Trinity. "Another writer says, "In my early Christian life, *Jesus*, was the Central Divine Personage around whom my love and thoughts spontaneously clustered. As a rule, my prayers began with the words, *Blessed Jesus!* After a time so was the Fatherhood of God revealed, that the beginning of my prayer was changed to *Our Father!* But when at length I received the holy Baptism, then God was revealed in the personality and work of the Holy Spirit, He filled my heart, controlled my life, and became the subject of adoration and largest thought." We think this was true of the Apostles. Doubtless their first worship was of the *Father* God. At length Jesus, the Messiah, was so revealed to them, that they held him by the feet and worshipped him, and like Thomas exclaimed "My Lord and My God." Afterward came the Holy Ghost at Pentecost, and filled all the house where they were sitting, and

thence onward, their frequent mention of His name, their exultant experiences of His work, His holy companionship and power, show a new revelation to them of his Divine nature and personality. Our hymn books also, the richest depositories of religious experience, and of a correct and spiritual theology, bring out vividly, the same experimental apprehension of God, in these three-fold relations of Father, Son and Holy Ghost. As a sample of the hymns referred to, read the following from Chas. Wesley:

"Come thou *Almighty King,*
Help us Thy name to sing,
  Help us to praise,
Father all glorious,
O'er all victorious,
Come and reign over us.
  Ancient of days.

Come thou *Incarnate Word,*
Gird on Thy mighty sword,
  Our prayers attend;
Come and Thy people bless,
And give Thy word success,
Spirit of holiness,
  On us descend.

Come *Holy Comforter*,
Thy sacred witness hear,
  In this glad hour;
Thou who Almighty art,
Now rule in every heart,
And ne'er from us depart,
  Spirit of power.

To Thee, *Great One in Three*,
The highest praises be,
  Hence evermore;
His sovereign Majesty,
May we in glory see,
And to eternity,
  Love and adore!"

This tri-personality of God—then, *is an experience*, as well as a doctrine of Theology. And the aim of the doctrine was to lead to the experience, as was the revelation of a heaven, to lead us there.

In closing the discussion of this great topic, permit the writer to ask, has it not been a serious fault of most writers upon the Trinity, that they have largely overlooked its practical and experimental influence upon our race? Have they paused before the startling announcement, of a Trinity and a Unity in the God-Head, and sought after some great practical reason therefor?—

Some want in our human conditions which made it a necessity that God should so reveal Himself to us? Suffer us also to entreat our readers to give themselves no rest, till they have each personally gone to these three gates of approach unto God, and have there been taught in a blessed experience, why these three gates were made and mankind invited to come unto God through them? The Bible is a costly book. There is a preciousness in all its doctrines beyond the power of human estimation. They have all a practical value, as well as a theoretical beauty and consistency. May the Lord teach us in a rich experience—the intent and value of the One we have been considering.

CHAPTER XIV.

Final Words of Counsel.

The earnest desire of the writer, that this treatise should be helpful, especially to such as in laying down the book shall take up the purpose, to start forthwith for the King's highway of holiness, with intent to walk thereon, even to the City of God, leads him to add an additional chapter of more specific directions pointing out the way. To men and women of this class he would say.

1st. Let it be *a settled sentiment* with you, that there is such a highway of holiness, cast up by the Lord, on which the ransomed of the Lord may return and come to Zion—a Baptism of the Holy Ghost powerful and Pentecostal—an establishment in holy living, not subject to the interruptions and vacillations, which usually characterize the first stages of Christian life.

2d. That this privilege of walking on the King's High-Way is offered *to you personally ;* as much so, as if your individual name were attached to the promises relating thereto. "Ho! *every one that thirsts* come ye to

the waters! And he that hath no money come! buy wine and milk without money and without price!" "On that last day—the great day of the feast—Jesus stood and cried, *If any man thirst,* let him come unto me and drink! And he that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water. *This spoke he of the Spirit,* which they that believe on him should receive, for the Holy Ghost was not yet given." This Special Gift, the Pentecostal Baptism, is offered to any man who thirsts. It is offered in abundance—in rivers!" It is offered to you no matter what your circumstances or history.

3d. The difficulties in the way of the attainment of this gift of grace, are far from being insuperable. God longs to put us all in possession of it. He has cast up a high way to it. Relays of help are at every point of need. The blind need not miss the road, nor the lame stumble upon it. It will grieve the Father if any of us miss it, and the Saviour will weep over our failure, as once he wept over Jerusalem, saying, Oh! Jerusalem, Jerusalem! And the Holy Spirit too will be grieved if we will not let Him lead us there. We shall all admit this, and the admission involves the assurance that the terms of acquisition must be com-

pliable and reasonable; as reasonable as infinite wisdom and love could make them. The yoke must be easy and the burden light.

There is an easy way and a hard way of doing duty. The easy way is the way of faith, where distrusting ourselves, we look to God for help and lean on His strong arm. It is then and then only, that we run and are not weary, and walk and not faint. What multitudes testify to this! "For what the low could not do in that it was weak through the flesh"—this the Son of God enables us to do, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." The hard way on the other hand, is that in which we strive to walk alone, and stumble at every step! Giving ourselves credit for the grace of humility, we think ourselves unworthy—that the Lord should come to our aid where we are! No! But we must hobble on and on, till we reach a place over yonder, when we hope to meet the host of God, and be escorted by it into the land of Beulah! Alas! What a mistake! Seeker of salvation, you need help to begin! To take the first step! "Without Me you can do nothing." But you can do all things through Christ who strengtheneth

you! The easy way then is to lift up your hand to God *where you are* and cry, "Lord help me *to get up*, and help me walk, and lead me on forever more!" And if you will give a decent credit to His infinite generosity and interest in you—if you will believe and follow His direction, He will guide you step by step and make your life a joy and triumph! Three things only are needful, *consecration, faith, and the help of One Mighty to save!*

4th. *It need not take a long time* to gain this holy Baptism. We are well aware that many who have obtained this annointing and whose experiences have been published, have told us of the long and tedious road they traveled, before they reached the promised land. It reminds us of Israel's tortuous journeyings and of the forty years in the wilderness. We are convinced that the idea thence imparted, that such delay and long seeking is necessary—is misleading. Bible examples, it is safer to follow and they show a shorter road. The longest examples of seeking the Bible gives, is that of the Apostles, in the ten days prayer meeting. With Saul of Tarsus there were evidently only three days before he received his sight and the Gift of the Holy Ghost. Then he began his life work—boldly preach-

ing Christ in the Synagogues of Damascus. Short was the introduction of the Samaritan Christians, the gentile Cornelious, and those of Epehsus and elsewhere into the fullness of baptismal influences and gracious gifts.

An eminent Theologian, a man of great abilities and learning, and a personal friend of the writer, makes a sad mistake, we think, when he writes as follows:

"Those who have attained a sudden enlargement and elevation of soul, often undertake to give instructions by which others may be saved the long conflict which they endured, and be enabled to enter at once upon the blessedness of victory, as if there were some short cut for the pilgrim to the Delectable Mountains, without his passing through the Slough of Despond and the Valley of Humiliation." We take direct issue with our friend, and deny that there is any necessity for Christians getting into the slough of despond—floundering there and sadly besmirching their garments and person! By "Slough of Despond," is meant a state of discouragement, unbelief and semi-despair, like that of unbelieving Israel, when they murmured against God and said, "We are not able to go up and possess the Land!" That was Israel's Slough of Despond.

But it was recorded not for our imitation, but for our warning, to bid us beware of getting into it. To teach us how senseless it is and how wicked! Indeed we affirm, there is no need of it. It is unwarranted and forbidden by the Mighty Leader, who has taken us by the hand, saying, "Fear not for I am with thee! be not dismayed, for I am thy God!" "Be strong and of good courage! Be not dismayed for the Lord thy God is with thee whithersoever thou goest!" We don't believe Bunyan intended to teach by this figure *what ought* to be, or must be, but only what *often is*, on account of our sinful weakness and unbelief. But if he did mean that we ought to go through the slough and must, we take issue with him and declare that, from the beginning of the Bible to the end, there is not one intimation that in seeking the kingdom of God and its highest gifts and blessings, we must pass through a period of doubt, discouragement, despondency—a slough of despond and almost hopeless despair! No! No! A decent faith in God will lead us clear of it and through a shorter cut into the delectable mountains! Sloughs of despond are hateful places. God don't want us to go there or get into them. The devil does. Who goes there takes, like

Israel, the long road and the wrong one. Like Israel at Barnea, one day of travel in faith and Holy courage will carry us over the border, quite within sight of Bashan and Pisgah.

But who are so well qualified to give an opinion regarding the short or longer routes as those who have been over them, took the longer way and now see the mistakes they made? Surely there was a shorter cut for Israel,than that they actually took up into Canaan. They might have gone up by the way Jacob and his sons went down into Egypt, or by some other route west of it through the Philistine country. They ought to have taken one of them. It would not have taken them more than ten days of travel. A miserable want of courage and a wicked unbelief alone made it necessary for them to take the long route. Hear what God says, "And it came to pass, that when Pharaoh let the people go, that God led them not through the way of Philistines though that was near, for God said, "*Lest peradventure the people repent when they see war and return to Egypt!*" So also after they had crossed an arm of the Red Sea, they might then *in one short year*, have gone to Sinai and received the law, made the journey back, and have gone up into

Canaan over its south-east border. And when they came to Kadesh-Barnea on the border of the Holy Land, the short cut or march of one day, would have carried them within the sacred inclosure. But they took it not! They were cowards. They had no faith. And though urged and entreated by Joshua, Caleb, Moses and the Lord to take the short cut, they would not but turned back into the hateful desert, and floundered about in its sloughs of despond for forty years. Teacher of Theology—don't tell us we must follow that bad example! There is surely a shorter road. At our very door stands the Holy Sanctifier, saying so affectionately, "Behold I stand at the door and knock! If any man hear my voice and will open the door I will come in to him and sup with him and he with Me." This idea of a long waiting before we may hope to have the joyful reign of God within is like the long since exploded teaching that the sinner must go through a long period of penitent seeking, conviction and almost despair before God would receive him! Neither of them find their warrant in Bible promises or examples. On the contrary we *can't come too quickly* to our Father's arms. Every moment we stay away will grieve Him. Surely there is a short cut to a

place of safety and of help. *Now* is the accepted time! *To-day* is the day of Salvation!"

5th. *Seek not after a sign.* Jesus condemned the Jews for doing so, And the Spirit has frowned upon many a one since for the same thing. What we mean is this, when you have consecrated yourself to God and all you have, carefully, deliberately and as best you know how to do, and have asked Him to put you in any place and set you at any work He sees fit, and have asked the Holy Spirit now to come and take full possession and direction, then take it home to your heart as an accepted fact, *that He has accepted the offering* and will from this moment, lead you forward in the wisest path. Believe it not on account of any special feeling. But because of His love and his word. In after life, you will often ask for help and go forward in the discharge of duty, *with no special feeling indicating God's approval.* You might as well *begin in this way,* relying on the naked word of God and your conscious consecration of all to Him. Should the question arise—whether you have really laid *all* on God's Altar, you can quietly ask the Spirit to show what is withheld, that you may bring it also, and you may rest assured he will do so. For it cannot be that

He will allow one to be deceived on a point so important, who comes to Him for light. So would not a loving parent do. Paul says, "If in anything ye be otherwise minded, God shall reveal even this to you."

6th. After the consecration and the appropriating faith, there often comes a brief period of testing the thoroughness of the choice we have made. Don't be alarmed. "Think it not strange concerning the fiery trial which is to try you as if some strange thing had happened to you, knowing that the same afflictions are accomplished in your brethren in the world." Rather receive it as a token that God has heard your prayer and has come to ratify the covenant with you. When God would exalt Abram, and give him the new name of *Abraham*, he led him through the test of offering up his only son!

7th. Having entered upon the high road to holiness and victory, in your upward reaching after still larger endowments and power, do not forget to render thanks to God continually, for the gifts already received. There will remain behind, the great blessings of forgiveness of a life of sin, and deliverance from Satan's power. Whatever else you lack or think you lack, never cease to thank God for these. The best prepara-

tion for future blessings, is an appreciation and thankfulness for those already granted.

8th. Do not fail on all suitable occasions to confess what the Lord has done for your soul. Such confession is at once due to God—will be helpful to others and give you great boldness in the faith.

We know not how more fittingly to close this appeal for higher and holier living in our ministry and Churches, than by citing two passages of Scripture; one from Isaiah and one from a discourse of our Savior: "And a highway shall be there, and a way, and it shall be called *The Way* of Holiness; the unclean shall not pass over it: but it shall be for those; the way-faring men—though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon—it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Isaiah, 35: 8, 10.

"In that last day, the great day of the feast, Jesus stood and cried: If any man thirst let him come unto me and drink! He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe

on him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified." John, 7: 37, 40.

Holy Spirit! faithful guide, ever near the Christian's side,
Gently lead us by the hand, pilgrims in a desert land;
Whispering softly wanderer come, follow Me, I'll guide thee home,
Weary souls, fore'er rejoice, while they hear thy sweetest voice.

Ever present, truest friend! ever near thine aid to lend,
Leave us not to doubt and fear, groping on in darkness drear;
When the storms are raging sore, hearts grow faint and hopes give o'er,
Whispering softly, wanderer come, follow Me, I'll guide thee home.

When the days of life shall cease, waiting still for sweet release,
Nothing left but heaven and prayer, wondering if our name is there;
Wading deep the dismal flood, pleading nought but Jesus' blood,
Whispering softly, wanderer come, follow Me, I'll guide thee home.

A CLOSING PRAYER.

Before we part will the reader unite with the writer in the following prayer?

Heavenly Father! in laying down this book, we look upward to Thee and ask, that if on its pages there is a message from the Lord for us, that we may not fail to hear and heed it. If in the exceeding great and precious promises of Thy word, there are measures of Grace and Gospel gifts not yet properly sought by us, and therefore not received, help us without delay to rise up and take possession—if before each of us there are great possibilities of usefulness. If from us may flow *rivers of living water*, suffer us not to rest content, till the possibility has become an actuality, and the promise of Jesus is in our case fulfilled. We mourn our unfruitfullness, and that we have wrought so small deliverance in the earth. Pass over the barren past, we pray Thee, and in mercy forgive. Touch our hearts, Thou gentle Spirit, and create a hunger there, that shall grow more and more intense, till Thou shalt enter

them with Pentecostal gifts, and fill us with all the fullness of God! Enlarge our vision of Thy plan of Grace. Increase our faith, till like Elisha after he had received the double portion, we shall see the mountains around us, full of horses and chariots of fire, sent, to help and defend us, from the Lord of Hosts.

In the Great Redeemer's name.

Amen and Amen.

THE END.

ERRATUM:—On page 19, second line, the word "kala" should read "kaline."

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